

NOTES

AND

OBSERVATIONS

UPON

Some PASSAGES of

SCRIPTURE.

By *JOHN GREGORIE*,

Master of Arts of *Christ-Church*, OXON.

R. HILLEL said,

אִם אֵין אֲנִי לִי מִי לִי וְכִשְׁאֲנִי לְעַצְמִי מֶה אֲנִי וְאֵין לִי
עֲכָשִׁי אִימָתִי.

Si non ego mihi, quis mihi? Et cum ego mibimet ipsi, quid ego?
Et si non modò, quando?

L O N D O N :

Printed by *M. Clark*, for *R. Royston*, Bookfeller to His most
Sacred MAJESTY. MDCLXXXIV.

UT 1138

TO 220 1034

TO THE
RIGHT REVEREND

Father in GOD

B R I A N,

Lord Bishop of SARUM, and Tutor
to both their Highnesses, the most Illustri-
ous CHARLES, the Prince of Wales,
and the most Noble JAMES, the Duke
of York, my most Honoured Lord and
Patron.

Right Reverend Father in God,



OUR Lordship hath oftentimes
call'd upon me to go out and *shew*
the People their Transgressions, and
the House of Jacob their Sins.

Next to my own Conscience, I confess my
self bound to give your Lordship satisfaction.

To fall foul upon the degenerated and in-
tractable nature of this People cannot an-
swer you, for it doth not me.

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The Epistle Dedicatory.

I do not say, *I am not eloquent*, and therefore that you would *send by the hand of him whom you should send*. When I am indeed able for these things, I doubt not to have *him with my mouth*, because I mean to leave all my self out. There were never more provocations for all men to speak than now, when all the mischief that other Ages did but imagin are practised by a Law, and in the mean time the *dumb Asses* are taught to *forbid the madness of the Prophets*.

The Harvest is confessedly great, but then the *Labourers are not few*. And if, while so many are thus excellently imployed about the rest of the Building, some one or other do as well as he can towards the making good of the Ground-work, I think he may be let alone at least. The hopes of the Superstruction lie from the assurance of the Foundation. I shall give them leave to be Pillars: This I am sure is the *Corner-stone*, and I need not tell you how *rejected*, I mean it not of all, but of the common *Builders*.

If the Church be an *Ark*, he that hath never so little to do with the Compass, though he sit still in his place, yet does as much or more than all the other necessary Noise in the Ship.

The

The Epistle Dedicatory.

The Comparison is quit of Arrogance, for it holdeth in the Design, it is not meant of the Performance.

The course I have run here is *Labor* too, and in the same *Vineyard*. And I trust my self for this, that my accounts will be as well pass'd above, if I reckon upon these pains, the pretence whereof though not so popular, yet is as substantially proficient towards the main *Ædification*.

I have principally endeavoured to redeem my Reader from that slavery by which I have so long sate down my self, in not Printing. (so near as I could I have not) the same things over again.

I am sure I have set down nothing but what I believe; if more somtimes than I well understood, I have company enough, and the acknowledgment of an error is more easie to me than the committing of it was.

Why I should make these Addresses to your Lordship there is all the reason in the world: What have I but what I have receiv'd from you? and that which is would be Nothing of it self. Rays of incidency contract no warmth upon the Earth, unless reflected back upon their original Sun.

My

The Epistle Dedicatory.

My Lord, as once the Sons of the Prophets said unto the Man of God, Behold now the place where we dwell is too streight for us. We are humbly expecting the last course of that Judgment which began at the House of God. What shall be done to the dry Tree, or where the sinner will appear, is to be left to him to whom vengeance belongeth.

The Great Genius of this place must now burn a while like those Subterraneous Olibian Lamps under the Earth. We shall see it, but not now; we shall behold it, but not nigh.

Bernardin.
Scardeonius de
Priscis civibus
Patavin lib. 1.

Have, salve, sit tibi terra levis.

*Abite hinc pessimi fures,
Quid vestris vultis cum oculis Emissariis?*

Your Lordships most faithful

Servant and Chaplain,

JOHN GREGORY.

To

To the Reader.

To the READER.

THE Mahumetans say, that the first thing that God created was a Pen: Indeed the whole Creation is but a Transcript; and God when he made the World did but write it out of that Copy which he had of it in his Divine understanding from all Eternity. The Lesser Worlds, or Men, are but the Transcripts of the Greater, as Children and Books the Copies of themselves. But of other Books the Wise Man hath pronounced upon them their doom already, that in making them there is no end, and that the reading of them (especially many of them) is a weariness unto the flesh.

But if you will bear the end of all, there is one Book more besides the great Volume of the World, written out of God himself, such a one as may indefatigably be meditated in day and night. This indeed is the only Text we have; all other Books, and Arts, and Men, and the World it self are but Notes upon this.

So unworthy are they to unloose the Seals of this Book, or to look thereon, who reccessfully and impertinently pretend to a Spirit of Interpretation, Ephraims that feed upon the Wind.

This is indeed a Spirit that bloweth where it listeth, and no man can tell whence it cometh, nor whither it will go. I would have you tell me by this Spirit of what kind the Dial of Ahaz was, or how the Sun could go ten degrees backwards. For the kind I me sure 'twas like none of ours now in use; and if the Retrocession could be meant of the Shadow, (and some men look no farther) the same thing may be made to fall out every day upon an ordinary Dial, and (notwithstanding what a good Mathematician hath said to the contrary) in a Site and Position of Sphere without the Tropicks. Therefore the going back is to be meant of the Sun it self.

Tell me by the same Spirit how Darkness could be upon the Face of the whole Earth at the Passion of our Saviour, and no Astronomer of the East, nor any man of all that Hemisphere

a

(excepting

*Chronicon de
vitis Mahu-
met. & suc-
cessor. Ben Sidī
Aali de Dōg-
mat. Musliman-
nor. & vid.
Maronit. De
morib. Oriental.
c. 14.*

To the Reader.

(excepting those of Hierusalem) perceive it. Make it good, if you can, out of the mouth but of two witnesses: (what's Phlegon and Apollophanes?) or if the first be one, the notice is so single, that it will not serve to celebrate, but to bring the Wonder into doubt. The Sun was not totally Eclipsed as to all the World; one Hemisphere of his body shined still. And the Face of the whole Earth is to be meant of the Land of Judæa, as 'tis elsewhere.

By the same Spirit I would know why the Greek and Hebrew Scripture should differ so vastly in Account, and how the Cainan ~~was~~ got into Saint Luke's Gospel intolerably (Jo. Scaliger hath said more) against all original trust. But I may possibly tell you the manner of that hereafter, and that the Jews did not cut off, (as the Arabick Catena would have it) but the Hellenists or Græcists (so it ought to be read, not Græcians, A. 6. 1.) added what is supernumerary to these Epilogisms. And Cainan came in too at this back door, as I think I shall be able to shew you at some other time, and from an inconsiderable ground (but for this it were so) of the Hellenistical Chiliasts.

But if by this or any other Spirit whatsoever (that of God only excepted) you can declare what was Melchizedec's Generation, I shall think you try'd here too much.

* Hugh
Broughton.

Cutavus de Re-
pub. Heb.

To say he was Sem the Great, as * one especially in a bundle of business hath taken so much pains to do, is not little enough to despise, and too much to answer too. I reckon it at the same rate as I do their opinion who accounted him for the Holy Ghost; which I had not mentioned; but to take my self the easlier off from that wonder which is justly to be conceived upon that grave and late learned Man, who could not be content with any other recourse of this Heresie, but to mistake him (and with a great deal of Judgment too) for Christ himself.

See Epiphani-
us.

I cannot promise you 'tis all truth, but I can tell you some news as concerning this Great man. In the Arabick Catena to these words of the Text, Gen. 10. 25. The name of one was Phaleg, this Note is set in the Margin, יחזה הו אבו אֲרַקְלִים אָבו מְלִשִׁימָאֲרִק, i. e. And this (that is, Phaleg) was the Father of Heraclim, the Father of Melchizedec, Cat. Arab. cap. 31. fol. 67. a. But in the Chapter going before his

To the Reader.

his Generation is declared in a set and solemn Pedigree.

מלשיצאק הוּ אֲבִן אֲרִיק'יִם אֲבִן פֶּאֶלֶג אֲבִן עֶבֶר
that is, Melchizedec was the Son of Heraclim, the Son of Phaleg, the Son of Eber: and his Mother's name was, שלתאיל והרה
 כִּנְיָהּ בִּנְיָהּ נֶאֱמָר אֲבִן יֶאֱפֶת אֲבִן נֹחַ
Salathiel the Daughter of Gomer, the Son of Japhet, the Son of Noah. פִּנְכַּח
 אֲרִקְלָאִים אֲבִן עֶבֶר לְשִׁלְתָּאִיל זִנְתָּו פִּחְלָת וּלְרָ אֲבִנָּה
 וְאֶסְמָחָה מֶלְכִּיזֶדֶק אֶעֱנִי מֶלֶךְ אֶל סֶלָא
And Heraclim the Son of Eber married his Wife Salathiel, and she was with Child, and brought forth a Son, and called his name Melchizedec, that is, the King of Righteousness, called also the King of Peace. Then after this the Genealogy is set down at length, Melchizedec Son of Heraclim, which was the Son of Phaleg, which was the Son of Eber, which was the Son of Arphaxat, &c. till you come to אֲבִן אָדָם עָלֶיהָ אֶל סֶלָא which was the Son of Adam; Peace be upon him. Caten. Arab. c. 30. fol. 66. a.

Sahid Aben Batric directly saith that Melchizedec was אֲבִן פֶּאֶלֶג the Son of Phaleg. And so he interpreteth (and *(a)* Alcoran. Arab. MS. in Arch. Bodl. does it well too) the ἀνεγενετο in Saint Paul, Heb. 7. 3. not, without Descent or Pedigree, as we. He is not therefore said *(b)* If I have not an opportunity to tell you henceforth what the meaning of this Chorister-
 (saith he) to be without Father or Mother, as if he had none, or no known ones, but כִּי לֹא יִדְכַּר לֵה אָב וְאִמָּה פִּי סֶלָא, because he hath no Father or Mother put down among the rest of the Genealogies. And so the printed Arabick translateth the place, as the Syriack also, &c. Do you know now of what spirit you are?

The Turk writes upon the outside of his *(a)* Alcoran, لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ Let no man touch this Book but he that is pure. I would no man would meddle with ours (Alcoran signifieth but the Scripture, you need not be afraid of the word) but such as indeed are what other men do but think themselves.

If I should meet a Prophet, or the Son of a Prophet without any pretence to this Spirit about him, he would look to me like the *(b)* little Child in Salisbury Church that lies buried in a Bishop's Robes. Indeed I believe God ordained more strength out of the mouth of these Episcopal Babes, and because of his Enemies too, Psal. 8. 2. than from these other Infants of days, and Children of a hundred years old, Esay 65. 20.

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I was asked once by an able and understanding man, whether the Alcoran as it is of it self had so much in it as to work any thing upon a Rational belief. I said, Yes. Thus much only I required, That the Believer should be brought up first under the engagement of that Book. That which is every-where called Religion hath more of Interest and the strong impressions of Education than perhaps we consider of. Otherwise for the Book it self it is taken for the greater part out of our Scripture, and would not bear altogether so ill, if it were looked upon in its own Text, or through a good Translation.

But (not as to gain anything by this) the Alcoran is scarcely translated yet. The best disguise of it is that in Arragonois by Joannes Andreas the Moor, but the entire Copy of it is not easily met with.

Our Scripture, to the eternal glory of it, is rendred almost into the whole Confusion. Strangers at Rome, Parthians, Medes and Elamites, Cretes and Arabians, may all read the wonderful works of God in their own tongue in which they were born. This Book of ours (or a good part of it) may be read in Samaritan, Greek, (and the vulgar Greek too) in Chaldee, Syriack, Arabick, the Hierusalem tongue, in the Persian, Armenian, Ethiopian, Coptick or Egyptian, Gothick, Russian, Saxon, &c. to say nothing of the more commonly known, Italian, Spanish, French, Dutch, &c.

And though we meet not yet with any piece of Scripture translated into the China Tongue, yet there is extant even in that a very full Tradition of our Gospel, as it was found written upon a Stone, wrought in the form of a long square, and dug out of the ground at the building of a wall in Sanxuen, in the year 1625.

Tradrom. Copt. *The Title of the Stone is written upon with nine Characters in the Chinois, expressing as followeth; Lapis in laudem & memoriam æternam Legis, Lucis & Veritatis portatæ de Judæa, & in China promulgatæ, erectus. The Stone saith that our Saviour ascended up into Heaven about Noon, Et relinquens septem viginti tomos doctrinæ ad portam magnæ conversionis mundi aperiendum; and left behind him twenty seven Books of Doctrine (so many there are in the New Testament) to set open a Gate for the great Conversion of the World. Baptismum instituit.*

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tuit ex aqua & spiritu ad abluenda peccata, &c. Excitat omnes voce Charitatis, reverentiam exhibere jubens versus Orientem, ut pergant in via vitæ gloriøsæ; He instituted Baptism by Water and the Spirit to wash away sins. He stirr'd all men up in the voice of Charity, and gave command that they should worship towards the East, that they might go forward in the way of a glorious life.

If the Stone say true, you have reason to take it so much the better which you will find hereafter said of this Leading Ceremony. But whether you do or do not, I shall make bold to tell you here that this was the reason why our Saviour so often made use of the Mount Olivet (which was upon the East-side of Hierusalem) for his private Devotions.

And because I am faln upon this, I will here satisfy something which hath been objected unto me as concerning this Adoration towards the East, how it can be made good upon all Positions of the Sphere. Suppose Hierusalem to be the Centre, and the Æquinoctial East of that to be the East of the whole World; because it answers to the Place of our Saviour's especial Presence in the Heaven of Heavens. It is required that I tell which way they shall worship who live a quadrant of the Æquator or more East from the Horizon of the Holy City. The answer is ready. They are to worship towards the West in respect of the rising of the Sun; which is not the thing regarded in this matter, for I am not engaged to account for the word; but as to this Northern Hemisphere, the Centre whereof Hierusalem is to be, and the Æquinoctial East of that the Centre of all Adoration and Devotion from all degrees of the whole Circle, be it where it will.

For the Stone I mention'd the Original could not so well be brought off from the Place: but a like to that they can shew you still at Rome, in Bibliotheca Domus professæ.

*There is a short and admirable Tradition of the whole Creation in Hieroglyphical Scripture, where you may see the Great World written all out into a lesser print than that of a Man. In the lower Limb and second Scheme of the Tabula * Laudina Hieroglyphica (it is the same with that which the Cardinal Bembus had) there is set down the Figure of the Scarabæus or Beetle for the Trunk, but with the Head and Face of a Man, and holding a little Table*

* An Hieroglyphical Table given to the Publick Library with an Arabick Map, and many other Monuments of ancient and unusual Learning, by that great example of Excellency and Fertility, the most Reverend Father with God, William Laud Arch-Bishop of Canterbury, and the ever to be honoured and remembered Chancellor of this University.

with

To the Reader.

*vid. Athanas. Kirch. reconditissima eruditio-
nis virum, in
Prod. Copt. cap.
ult.*

with this Coptick Inscription **ϥύλο**. About the Neck a number of Concentrick Circles to expreſs the Orbs and motion of the Heavens. Upon the top of the Head a Face of the increaſing Moon, to ſhew her Monthly revolution; within that a Croſs mark for the four Elements; near to all this above a winged Globe, and wreathed about with two Serpents.

The meaning of this laſt is told you by Barachias Albenephi in his Book of the Ancient Egyptian learning, and in that part thereof where he diſcourſeth **פִּי בַּסְּאֵלָה פִּיטֵן** of Pharaoh's Obeliſks. He ſaith, **וְאֵלֶּיךָ מִנְּחָן מִחֶלֶק מִיָּמִינָהּ הִיא**, i. e. The winged Sphere wreathed about with Serpents is the Hieroglyphick of the Soul and Spirit of the World. The Human Face is meant of the Sun and his courſes.

For the Holy Beetle, (which an old Egyptian durſt not tread upon) Horus Apollo ſaith it ſignifieth for the Figure of the World, and he giveth this reaſon and ſecret for it: The Beetle, ſaith he, when it hath a mind to bring forth. **βοδὸς ἀφ' οὐδενός λαβὼν, σκαμνοῦσθαι παραπλησίον τοῦ κόσμου σχῆμα**, ὃ ἐν τῷ ὀπισθίῳ μερῶν κωλίσας ἀπὸ ἀναπλῆθις εἰς ὅσιν, αὐτὸς πρὸς ἀνατολὴν βλέπει, taketh the Excrement of an Ox, which having wrought into ſmall pellets round as the World, it turneth them about from Eaſt to Weſt, it ſelf in the mean time (as to call up great Nature to theſe Travails) turning towards the Eaſt.

The Egyptian word **ϥύλο** held out in the Table is the ſame with the Greek **φιλία**, to ſhew that the whole frame hangs together by a true magnetick Love, that inviſible harmony and binded diſcord of the Parts.

I cannot think that time ſufficiently well employed which hath been ſpent upon the Integrity and diſtinction of Scripture into Canonical and Apocryphal. There's no Apocrypha in the Alcoran. It is told you in the Synodicum ſet forth by Pappius, that the Council of Nice made a miraculous Mound betwixt theſe two. **Ἐν γὰρ τοῦ οἴκου τοῦ Θεοῦ κατέκειτο παρὰ τῇ δεξιᾷ τῆς αὐτοῦ παρεθεμένη, σφραγισμένη ὡς εὐρεθῆναι τὰς διοικητικὰς ἐπάνας, καὶ κύριον ἑξακτισμένην, καὶ τὰς κιβότας, ὅ καὶ γέγονεν, ὑποκείμεναι.** They ſet all the Books in a Church a little below the Holy Table,

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ble, and prayed God that those of the company which were done by his Inspiration might be found above, but the spurious part underneath; and God did so. *Do you believe this?*

The Canon of Scripture subjoyned to the Council of Laodicea is much depended upon for this matter of distinction. And yet this very Canon it self is not extant in some very ancient Manuscripts. It is wanting in one Greek Συνοδικον here, and moreover than so it is not to be found in Joseph the Egyptian's Arabick Code. And there is no man of sense but must think, that this was not a thing more likely to be put in into some Copies than left out of any.

Συνοδικ. Gr. MS. in Arch. Baroc. Cod. Concil. Arab. MS. in Arch. Roan. Bibl. Bod.

The Hebrew Canon indeed is a good sure ground. And yet you must not think that all, no nor any of, the Apocryphal Books were first written in the Greek. The Hebrew Edition by the Jews at Constantinople is the undoubted Text of Tobit, (Saint Hierome saith as much for Judith) Libellus vere aureus, as Munster said truly of it. For that of the Son of Sirach it is confessed in the Preface; where I must tell you by the way that this Book of Siracides was heretofore accounted among the Hagiographa. I know not what else to make of that in Baba Kama, where the Talmudists quote this Proverb out of the Cetubim, (which is the same with Hagiographa) הן כן, &c. Every Bird forteth it self with one of the same kind, (Birds of a Feather, &c.) and so every man to his like. The Tosephoth say to this that נדר, &c. perhaps it is in the Book of Ben Syra: (was Ben Syra reckoned for Canonical too?) but sure enough there's no such saying in that Book. In the Book of Siracides you meet indeed with it, c. 13. v. 20. Πάν ζῶον ἀγαπᾷ τὸ ὅμοιον αὐτοῦ, καὶ πᾶς ἄνθρωπος τὸ πησιον αὐτοῦ. For the Wisdom of Solomon, a Book worthy enough of that name, and comparing with any that was ever written by the hand of Man, that this Book was written in Chaldee is certain; for R. Moses Ben Nachman quoteth it so out of Chap. 7. v. 5 &c. and v. 17 &c. in the Preface to his Comment upon the Pentateuch. One of the Books of the Macchabees is known to be in Hebrew. And the worst of all the company, (and excepted against by Bel-larmine himself, though appointed to be read in our Churches) that is the fourth of Esdras, will be clearly of another credit and reputation to you if you read it in the Arabick.

Talmud. in Baba Kama, cap. 8. fol. 92. b.

MS. Arab. in Arch. Bibl. Bod.

The

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The story of the Woman taken in Adultery hath met with very much adversity. Saint Hierome noteth it wanting in several Copies of his time. The Paraphrast Nonnus had nothing to say to it: Nor is it noted upon by Theophylact, &c. The Armenian Church (as one of their Priests informed me) allow it not a place in the Body of the Gospel, but reject it to the latter end as a suspected piece. The Syriack Paraphrast leaveth it out, (that is, the Printed Paraphrast:) but in some of the Manuscripts it is found to be, though not received as the rest of Scripture, but written upon with this Asterism, **לֹא אֶתְחַוֶּה בַּפְּשׁוּט** That it is not of the Text. But the Arabick hath it, and in the Greek Manuscripts it wanteth but in one of seventeen; sed ita (saith Beza) ut mira sit sectionis varietas, enough to make me (he saith so too) ut de totius istius narrationis fide dubitem. But Eusebius noted long ago, that the setter forth of this History was the ancient Papias; *ἢν τὸ κτλ* 'Εβραϊκῶς εὐαγγέλιον μελέται, and that it was to be had in the Gospel secundum Hebræos. Et suspicari merito quis possit (saith Drusius) ex Evangelio illo ad nostra exemplaria dimanasse: though I shall conclude from hence but (as he doth) with a Nihil affirmo.

*Eccles. hist. lib.
3. fol. 32. b.*

*Joseph. Chri-
stian. Græc.
MS.
Athanaf. in
Synop.*

To say nothing here of Solomon's Psalter lately put forth by De la Cerda. Our account of David's Psalms is 150, but the Arabick and some other Translations set down one more. Josephus Hypomnesticus saith that David made *ἑκατὸν δώδεκα*, an infinite number of Psalms. Athanasius saith he made 3000, and reckoneth this to be one, *ὡς τὸ Γολιάθ ὁ ἐνός*, &c. In the Greek Psalters it is no rare thing to meet with it in the Manuscripts: 'tis extant in more than one or three in our publick Library. One hath it in Magdalen College, another in Trinity College, and a third in Corpus Christi College, given them by Claimund their first President.

In the late printed Copies you are not to look for it, but in the older ones you will find it, in that of Aldus especially. And Justine Decadueus, who wrote the Epistle to the Reader, tells you, that having gotten so excellent an Assistant, (as Aldus indeed was) they were resolved to begin to the world (Printing was not very ancient then) with τὸ βιβλίον τὸ ἐκείνῳ ἑκείνῳ *ἑκείνῳ*, the Book of Psalms inspired by God.

And

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And yet they reckon this supernumerary for one of the company.

You may take it perhaps as forbidden by the Laodicean Canon among the Idiomatical Psalms. But the Arabick Scholia to that Canon will mind you of another matter.

Jof. Egypt.
Cod. Concl. A-
rab. MS. in
Arch. Roan.
Bibl. Bod.

לֹא חָנּוּ אֵל
יְקָרִי פִי אֶלְבִּינָסָה מִזְמוֹר נֶגֶד מִזְמוֹרֵי דָוִד אֶלְבִּי לֵאמֹנָה
נִשְׁעַ אֵלֵי אֶלְנִמְאָעָה אֶלְמִקְדָּסָה אֵן קֹמָה מִן אֶלְאִדָּאֶס
עֲלֵה לֵאמֹנָה מִזְמוֹרֵי אַחֲרֵי נֶגֶד מִזְמוֹרֵי דָוִד אֶלְבִּי
וְקִרְנָהָהּ וְעִמּוּא אֶנְהֶם נֶאֱס מִתְקִין מִחַל דָּאִוִד אֶלְבִּי
וְאַנְהָ הַנִּכְוֶה מִחַל וְאַחַתְנוּתָהּ פִּי הָרָה נִבְתָּאב
אֶלְאִבְכָּסָס לִמָּה קָאֵל עֵן אִיִּיל אֶלְבִּי תִנְבוּ בְנִיכֶם
וּבְנִתְכֶם וִירוֹן אֶשְׁוֹאֲחֶם אַחֵל אִמָּה וְכִנְוֹא יִקְבִּלֶנָּה
חֵלֶךְ אֶלְמִזְמוֹרֵי אֶלְמִעֲמֻלָּה פִּמְנֵעֵה אֶלְנִמְאָעָה i. e. No
man shall read in the Church any other Psalms than those of
David. For it had been related to the Holy Synod, that cer-
tain men among the Hereticks had made to themselves other
Psalms over and above those which were made by the Prophet
David, and that they read them in the Church, saying for
themselves boastfully, that they were good and honest men as
well as *David* the Prophet, and that they were able to prophe-
sie as well as He. And they alledged for themselves out of the
Book of the *Acts* that of the Prophet *Joel*, *Your Sons and your*
Daughters shall Prophesie, and your old men shall see Visions, &c.
And there were that received these new-made Psalms, but the
Council here forbids them.

*But I can tell you something which will not make very much to-
wards the Repute of this Psalm. In the Maronites Edition you
find the Number in the head of it; and, which is worse than that,
it is there said that David fell'd the Giant with three Stones
which he flung out in the strength of the Lord. You will not
easily meet with either of these things in the Manuscripts: Here are
several to be seen, and one I have of my own, but all without men-
tioning the Number, or this Particular.*

*The Revelations of Saint John you know what Erasmus him-
self hath said of, and how little Beza hath said to that. What if it
be wanting in some of the Syriack Copies? 'tis extant in others.
'Tis wanting in a Manuscript Arabick Translation in Queens
College. The Printed Arabick hath it, so the Coptick, Arme-
nian,*

To the Reader.

man, &c. *What if the Laodicean Canon acknowledg it not? it is more to be marvell'd at that it should be found in the Apostolical. In the Greek I do not say, but in the Arabick Translation it is thus mention'd, אֵל סִימְנֵה נְלִיָּאן וְיַחְנִי אֶלְמָסִי, לֵא לְאַבְרָהָא בְּסִימְנֵה* The sixth is the Revelation of St. John, called *Apocalypsis*.

Judicious Calvin being once ask'd his opinion concerning the Fodin. method. Histor. c. 7. sub init. cap. *Apocalyps, made answer, Se penitus ignorare quid velit tam obscurus scriptor; qui qualisque fuerit nondum constat inter eruditos: That for his part he was altogether ignorant what that obscure Author would have, and that no body yet knew who or what he was. For the first part of the Answer, it will pass well enough: Cajetan said right, Exponat qui potest. The latter words (if they were his) do not become the Writer of the Revelation, or the man that spake them.*

Kirstenius in his Notes upon the Lives of the four Evangelists written in Arabick letteth fall this Observation: Observandum quod est hunc Authorem ne verbo quidem uno mentionem facere Ἀποκάλυψις *Joannis, quam quidem hunc Evangelistam in Pathmo scripsisse asserunt, qua autoritate ipsi videant, atque ideo semper iste liber inter Apocrypha reputatus est. You are to note here too (saith he) that this Author maketh not any mention at all of Saint John's Apocalyps, no not in one word, and therefore they would do well to consider what they do, who affirm that this Evangelist wrote that Book in Patmos. Indeed the Book was ever yet reckoned among the Apocrypha. And yet his great reason is, because this Arabick Author maketh no mention of the Book. But you will find the Learned man (it might easily be) very much mistaken.*

His order is, not to make a full and answering translation of the Arabick, but to turn the principal and best understood sense of it (as to him,) and so to set down the Text. He takes the same course in this matter; Jam itaque verba Arabica ad locos hos tres pertinentia adscribere tempestivum est, quorum periodum ultimam doctioribus hujus linguæ relinquimus. I shall lay no claim to the doctioribus, but I doubt not to read the words right, and then the place will easily be understood. The Period which he will not undertake upon is this, יְקִיֵּל אֵן יַחְנֵה אֶמְלִי, אֲבֻנָּה לְמָסִי

To the Reader.

אבוגלמאסיס עליו פניר Abogalmasis indeed signifies nothing, it should be read אבוגלובסיס Abogalublis, (there's but one letter mistaken) and then the English of it will be, And it is said that John delivered the Apocalyps to Pheugir. This Pheugir was a Disciple of his, as the same Arabick Author saith before.

The leaving of this Book out of some Copies is just nothing against it; you may see as much (and as justly too) of the Canonical Epistles, and there is the same reason for all. These were more lately written, and therefore not so soon received into the Canon as the rest.

I think every man ought to have a very reverend and singular opinion of that Epistle of Clemens Romanus to the Corinthians; and yet I do not think that either this or the rest of that Book was of Tecla's own hand-writing, no more than I believe that John Fox translated the Saron Gossels into English. I have seen the third Epistle of Saint Paul to the Corinthians in the Armenian Tongue, beginning, Paul a Servant of Jesus Christ, &c. and an Epistle of the Corinthians to Saint Paul in the same Tongue, beginning, Steven, &c. to our Brother Paul, greeting. Kirstenius saith that there be many Epistles of Saint Paul in Arabick which we know not of yet. The Armenian Priest I mentioned before told me they had more Books of Moses than we.

Lib. MS. Armenicæ cum versione Ital. apud ingeniosissimum virum Gilbertum North,

But now to discharge my self of all this that hath been said, and to give up a sincere and sober account of the thing. An indifferent man of any Nation under Heaven could not deny but that this Book throughout discovereth an incomprehensible secret power and excellency, enabled to make any man whatsoever wise to Salvation. And that Canon of it which is undoubtedly received on all hands is sufficiently entire. And for detracting any the least jot or tittle from this, unless it be notoriously made known to be heterogeneous and abhorrent, (and he that believeth this too must not make haste) God shall take away his part out of the Book of Life. But for him that shall add any thing there o, though it were a new Epistle of Saint Paul (as to Seneca or the Laodiceans) and as good as any of these we have, God shall add unto him the Plagues that are written in this Book.

To the Reader.

You must not reckon of the Scripture by the Bulk. It were the biggest Book in the World if it were less than it is; and it was purposely fitted to that proportion it hath, that it might compare and comply with our size and magnitude. If you would have all written that Solomon disputed from the Cedar in Libanus to the Hyssop that grows upon the wall, or all that which was done and said by One that was greater than he, and spake as never man did; the World it self would not be able to contain the Books that should be written. Amen. That is, The Lord let it be so as it is.

¶ *It will not be so successful an argument for this Book to urge the miraculous Conservation and Incorruption of the Text. The Alcoran it self hath had much better luck.*

That of the Old Testament, how tenable soever it hath been made by their incompassing and inaccessible Masora, I do not find it so altogether (though wonderfully enough) entire. But for the New, there's no prophane Author whatsoever (cæteris paribus) that hath suffered so much at the hand of time. And what of all this? Certainly the providence was shewed to be greater in these miscarriages (as we take them) than it could have been in the absolute preservation. God suffered Tares to be sowed in the Genealogies (while men slept) or in some Elemental parts, that we might not insist upon those מַסְכֵּי שְׁמֵי (see Ben. Bar-Jonah's Itinerary) Extracta quæstionum, as these things are called and kept by the Jews themselves. It is an invincible reason for the Scriptures part, that other escapes should be so purposely and infinitely let pass, and yet no saving or substantial part at all scarce moved out of its place. To say the Truth, These Varieties of Readings in a few by-places do the same office to the main Scripture as the Variations of the Compass to the whole Magnet of the Earth; the Mariner knows so much the better for these how to steer his Course.

¶ *For the Style of this Scripture, it is unspeakably good, but not admirable in their sense who reckon the height of it from the unusualness of the phrase. The Majesty of that Book sits upon another Throne. He that was among the Herdsmen of Tekoah did*

To the Reader.

did not write like him that was among the Priests at Anathoth. Read Ben Syra and the Arabick Centuries of Proverbs: Read the Alcoran it self. Though the saying of our Saviour, It is easier, &c. was originally, It is easier for an Elephant, &c. yet Mahomet expresseth as our Saviour did, They shall not (saith he) enter into Paradise, אין אללהי ואללהי ילך אלנמל פי סם אללהי till a Camel go through a Needles eye. You will get more by that Book to this purpose, if you make no worse use of it than you should. Yet you must have a care too, for the Authors of that good confused heap have elsewhere express'd loosely enough. They say in another Surat, אין אללהי ואללהי ילך אלנמל פי סם אללהי That the Angels and God himself too say Prayers for his Prophet, that is, that God prays for Mahomet. An odd saying you may think, and yet how much different can you make it to be from that of ours, where it is said that the Spirit maketh intercession for us? &c. But do you make this use of it. It is from hence that the Mahumetans express the memory of the Dead in God, (especially of the Prophet himself) by those strange words, Peace and the Prayer of God be upon them.

*Alcoran in Surat.
אללהי.
in Azour. 17.*

But if you would raise a Reputation upon our Scripture like your self, and the dimensions of a man, take it from those without. I should think it to be very well that Aben Rois, in his Arabick Commentaries upon Aristotle's Morals translated into Latin, should call the greatest man of the East, Beatum Job, Blessed Job, and urge him for an example of Fortitude.

*Augustin.
Steuch. in Job ult.*

Galen, in his Book De usu partium, not knowing what to say to the hair of the Eye-lids, why it should so strangely stand at a stay and grow no longer, takes an occasion to undervalue Moses his Philosophy, and saith of God, Neque si lapidem repente velit facere hominem efficere id poterit, &c. (yet but he could even of these stones too.) But old Orpheus says that the man that was born out of the Water (so Moses indeed is to be called in the Egyptian) did well; and Dionysius Longinus, (one that knew what belonged to expression) having first of all cast a scorn upon his Homer, saith, ἡ ἱερὰ ἀνθρώπων that the Law-giver of the Jews, ὁ ὁτις ἐστὶν ἀνὴρ (no ordinary man neither) was in the right, when he brought in his God, saying, Ἐγένετο φῶς, καὶ ἐγένετο Let there be Light, and there was Light, &c.

If

To the Reader.

* See the
Translation of
Abu Mafciar,
or *Albumazar,*
Introducer.
lib. 5. c. 9.

If you see what Strabo, Tacitus, Justin, Diodorus Siculus, Ptolemy, &c. have said as to this, you will be no great loser (in your Faith) by the hand.

I have thus much left to wish (and I hope I do it well) to this Book, that it might be read (so far as this is possible) in a full and fixt Translation; add upon that a clear and disingaged Commentary.

The way to do this will not be to do the work a great, and undertake the whole or any considerable part of the Book by one man, if he could live one Age. How little we have gotten and how much lost by those who have prayed to God they might live to make an end of all the Bible in Commentaries, you cannot chuse but perceive enough.

You must not think to look upon this *Mirroure of the Word* as you are to be seen in Roger Bacon's *Perspective*, ubi unus homo videbitur plures, where one man will seem to be more than so. No, break the Glass in pieces, and see every one a face by himself. He that shall thus begin to build may perhaps be one of those that will be able to finish.

Leo Moden. The Jews when they build a House are bound to leave some part of it unfinished, in memory of the Destruction of Jerusalem. The best Master builder that shall come to this work will be forc'd to do so too. And yet if those that have undertaken upon the whole, had instead of that compleated but one small part, this House of God and Tabernacle of good men had been reared up ere this.

He that goeth upon this with any Interest about him, let him do otherwise never so admirably, he does indeed but translate an Angel of Light into the Devil. I would not render or interpret one parcel of Scripture to an end of my own, though it were to please my whole Nation by it, if I might gain the World, These Wrestlers of the Book are unstable, if not ignorant men, and it will follow that they must needs do it to their own Destruction.

When all these things are fitly and understandingly resolv'd upon, it would be good too to bring these principal matters as near to a Standard as we can, that we might have something to trust to and settle upon.

Some say that the Heavens could not move unless the Earth stood still. I am sure since the Earth began to turn about, The Kingdom

To the Reader.

Kingdom of Heaven hath suffered a violence of Rest, and doth not seem to be so open to all Believers as before.

I am sorry I have so much to accuse my Nation of, that ever since the times of Henry the VIII. they should go about in a maze of Reformation, and not know yet how to get either us or themselves out.

I am not much given to the admiration and amusements of * *Gisfar Abu Astrological matters, therefore I will not tell you (plainly) here what * Ptolemy, Cardan, Silen, Alchindus, Eshwid, Roger Bacon, &c. say of us. And yet the sage Guido Bonatus (Zoroaster in chief to some Almanack men) I cannot chuse but give you notice of. This Gymnosophist in the 13 Chapter of his first Part tells you that Christ himself was an Astrologer, and made use of Elections. The same man in the third Chapter of this third Part is busie to let you know under what Figure of the Heavens you are to pare your Nails.*

* *Gisfar Abu Maasfiar Rel-chita (commonly called Albumazar A-balachi) putteth our Religion under the Dominion of ♄; Inde (saith Roger Bacon) intricatioribus & profundis*

maximè mementis laborat, propter impeditos illos ♄ motus, & Eccentrum Eccentri. It is indeed like enough to ♄ in one sense, It is good with the good, and bad with the bad. Facit homines ancipitis naturæ & semper nova excogitantes, qui non quiescunt & non adeò manifestè sua agentes, Ranzovius. Alchindus saith that we are signified by the Woman-planet, unde Oratoria figuris & picturis decorari solent. What, because you Turks have none? Would the Religion had no more to do with that Planet than so. Others put us under the Sun. (I think they cannot tell what to put us under very well) Silen saith that we are governed by the Moon, and the Scots by ♄. If it be so, then ♄ is not so dull a Planet, as R. Bacon took him for, who giveth this reason why the Jews rested upon the Saturday. But as to the first, our Eshwid quoteth an old Astrologer to say as much, and with this UNDE, Angli vari sunt & instabiles, nunc ad summam nunc ad imum delati, Diff. 8. cap. 1. fol. 42. a. Ptolomy placeth us under ♄ and ♃, unde impatientes regni, &c. saith he. Cardan addeth that therefore we are a rebellious and unlucky Nation, semper novos ritus Legis & Divini cultus fabricantes, aliquando qui sem in melius, but for the most part in deterius, In Tetrab. c. 3. tex. 12. Hili Aben Ragel saith, that he found in an old Book called Andilareprosu, that the Sign of the World is Aries. It is the same with ours. And it were well that the fashion of the whole had not less passed away than that of the Divisos orbe Britannos. They did right to call us a people by our selves, for I think we are like to no body else.

But that which I indeed intend to say to you is this. In the Geographical Resemblances I find that Maginus could liken Scotland to nothing; But for England, 'tis fancies by some to come very near the fashion of a Triangle. I am sure 'tis far enough from a Square, or that Honest man in Aristotle who falleth still upon

upon

To the Reader.

upon his own Legs. The Arabick Nubian Geographer-likeneth us to an Eltrich, (indeed we have aged Iron enough.) But this is that silly thing which leaveth her Eggs in the Earth. and warmeth them in the dust; and forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones as though they were not hers, her labour is in vain without fear. And why? Because God hath depriv'd her of wisdom, neither hath he imparted to her understanding. And yet what time lifteth up her self on high, she scorneth the Horse and his Rider.

Indeed if ever any Nation perished for want of Knowledg, we are like to be the men.

NOTES

NOTES

UPON

Some PASSAGES of SCRIPTURE.

CHAP. I.

*Also he had them teach the Children of Judah the (use of the) Bow:
Behold it is written in the Book of Jasher. 2 Sam. I. 18.*



Strange Parenthesis to all Respects, but especially that of the Bow. Yet so the Targum reads it, and so the Rabbins constantly expound. Rab. Solomons gloss is. And David said—— from henceforth seeing that the mighty in Israel are slain, it will be necessary that the men of Judah learn to exercise their arms, and to draw the Bow. Levi ben Gersom, saith that inasmuch as David saw that the death of Saul was caused by his fear of the Eowmen, and that there was none in Israel skill'd in this kind of Artillery, he gave order that the men of Judah, (as being the principal men at Arms) should be taught the use of the Bow, &c. To the same purpose R. David, and others quoted in the Celi Jasher, fol. 264. a. & b. And yet R. Jay saith, that Saul and Jonathan taught the Sons of Judah the Bow, because the Sons

B

of

of *Judah* were mighty men, and fit to draw the Bow by the blessing of *Jacob*, Gen. 49. 8. Where it is prophesied that the hand of *Judah* shall be in the neck of his Enemies, that is, (saith *Chimbi* as some of our *Wisemen* expound) the Bow. Therefore they take the Book of *Jasher* to be the first of *Moses* called *Genesis*, in which the *Acts* of *Abraham*, *Isaac*, and *Jacob* the *Jesharim*, or upright men are recorded; but especially they take the Book to be *Beracoth Jacob*, or the *Blessings of Jacob*. Thus the *Jews*.

Though we have *Wisemen* of our own to follow them in the Interpretation of the Bow: yet they will appear to be as idle in this, as in their conceit of the Book.

It is a thing to be thought that the men of *Judah* were now to learn the use of the Bow? 'Twas the common *Tactick* practice.

The *Hebraism* of Bow is like that of Bread: It nameth for all other kind of *Ammunition*. And where's the consequence here that because *Saul* and *Jonathan* (excellent Archers themselves, for the Bow of *Jonathan* turned not back) fell down before the Arrows of the *Philistines*, that therefore the men of *Judah* should be taught the use of the Bow? But the Coherence is worse. And *David*, &c.

The Author of the Book bringeth *David* in beginning an *epicedium* upon the death of *Saul* and *Jonathan*, and immediately breaketh him off with an impertinent command to the Sons of *Judah*, that they should learn to handle the Bow. And where is it, or why is it that this should be written in the Book of *Jasher*?

Therefore *Mariania* very understandingly stept aside out of the common Road of Interpretation, and considered with himself that the Bow here might be taken for the Title of the Song, which cannot be strange to them that will compare this with the granted superscriptions upon *David's Psalms*, as *Psal. 69.* To the chief Musician upon *Shoshannim*. *Psal. 67.* Upon *Neginoth*. *Psal. 59.* To the chief Musician *Altashish*, &c. So here to the chief Musician *Kesheth*, or the Bow. For so the Text is to be read. And he bade them, that is, the chief Musicians,

Musicians, *Heman, Ethan, and Jeduthun*, to teach the ignorant people how to sing this Lamentation of *David* upon the death of *Saul* and *Jonathan*. It was intituled *Kesheth*, or the Bow, because it was occasioned by the *Philistin* Archers, 1 Sam. 31. 3. But especially respecting to the Bow of *Jonathan*, which returned not back from the blood of the slain, as the Song it self expresseth. And *David* could not but remember the Bow of *Jonathan* out of which that Arrow was shot beyond the Lad, 1 Sam. 20. 36. It was the time when that Covenant was made, and that affection expressed betwixt them which was greater than the love of Women.

And 'tis said there too that *David* exceeded, v. 41. And there also *Jonathan* required that this kindness of the Lord should be shewed unto him longer than he lived. And thou shalt not only whilest yet I live, &c. v. 14, 15.

The Lxx will bear out this Interpretation. The version there is, Καὶ ἐπώνυμοι Δαβὶδ καὶ ἐπώνυμοι τῶν υἱῶν Σαὺλ καὶ ἐπὶ Ἰωνάθαν καὶ ἐπὶ αὐτῶν καὶ ἐπὶ τοῖς υἱοῖς τοῦ Δαβὶδ καὶ ἐπὶ τοῖς υἱοῖς τοῦ Σαὺλ καὶ ἐπὶ τοῖς υἱοῖς τοῦ Ἰωνάθαν. [that is] And *David* lamented this Lamentation upon *Saul* and *Jonathan* his Son, and caused it to be taught to the Sons of *Judah*. Behold it is written in the Book of the Just man.] So the vulgar. Planxit autem *David* planctum hujusmodi super *Saul* & super *Jonathan* filium ejus, & præcepit ut docerent Filios *Judah* planctum sicut scriptum est in libro Justorum. And here 'tis plainer yet that *David* commanded to teach the Sons of *Judah* this Lamentation. 'Tis true the late Editions of this Translation have shifted in the word *Arcum* instead of *Planctum*. But in the ancient Manuscripts it is so as I have quoted it. And in the Elder printed Copies 'tis *Arcum*, but in the Margin only which afterwards crept into the Text, if I may call the Translation so.

Therefore also by these two great Authorities that which the Sons of *Judah* were commanded to learn was not the use of the Bow. But the Bow, as 'tis originally set down, that is, a Song of *David* so called, or this Song of Lamentation over *Saul* and *Jonathan*. And this is that which was written in the Book of *Jasher*. Why this Book was so called, or who

was the Author of it, I cannot tell you. That it was not the first of *Moses* (as the Rabbins would have it) is ridiculously plain. *Josephus* hath let us know thus much that it was a *Record in the Temple*, and you must not think it hard if it be lost to us as yet, you shall hear more of this hereafter. It is quoted twice in Scripture, here and *Josh. 10*. And if both places be considered, 'tis to be judg'd that nothing was recorded in this Book but Memorials of this kind, and which is more to be noted, they were metrical too. The place in *Joshua* put to this here maketh it clear. There it is quoted out of the Book of *Jasher*, that the Sun stood still in *Gibeon*, and the Moon in the valley of *Ajalon*. This Quotation is a plain Canticle. *Chimbi* cometh so near to the matter, as only to make a doubt of it. But the thing is certain, It is reckoned among the 10 Songs by the *Michilta* an old Commentary upon *Exodus* to the 15 Chapter. The fourth is that of *Moses* before his decease: and the 6 is that of *Deborah* and *Barak*, and this of *Joshua* is the fifth. I would say more of this had not the learned *Masius* prevented me upon the place, *Josh. 10. 12*. This is enough to shew that the Song of the Bow might, but the use of it could not be set down in the Book of *Jasher*. It is certain that this command of *David* to the Children of *Judah*, is not delivered in Meeter. Indeed matter of that kind was no fit subject for a Song. And now 'tis come to *Tindalls* turn again, for the *New* must be corrected by his *Old Translation*. He rendered thus, *And David sang this Song of Mourning over Saul and over Jonathan his Son, and bade to teach the Children of Israel the Staves thereof*.

Here I may note one thing more, and I marvel at it too, that the vulgar Edition hath one verse over and above in the Canticle of the Bow. *Considera Israel pro his qui mortui sunt, super excelsa tua vulnerati*. It seemeth to pretend as if it would translate the first verse of the Song; but that's done, and better too, immediately in the next, *Inclyti Israel super Montes tuos interfecti sunt. Quomodo ceciderunt fortes?* I found it so in some of the written as well as the printed Copies: And yet I think *Arias Montanus* did better to leave it out, than some others
since

since to keep it in. It is plainly void and supernumerary, and an escape not fit to be accounted upon the Sageness of that translation.

CHAP. II.

Why our Saviour said not Jehovah Jehovah, but Eli Eli, (as Saint Matthew) or Eloi Eloi (as Saint Mark) in that great case of Dereliction.

FOR the variety of Reading, the Criticism need not be done over again. According to the *Syriack* translation of the Psalms, Saint Mark might as well set it down *Eloi Eloi*, as Saint Matthew after Davids Hebrew *Eli Eli*, 'tis all one. *My God &c.*

To the Respect of the Question we know already that the greatest interviews 'twixt God and man pass especially upon the terms of these two Attributes *Mercy* and *Justice*; where also it will be something too, to observe how Mercy rejoyceth against Judgment.

The *Hebrews* note, *Quando egreditur sententia ad Clementiam, &c.* That in all proceedings of God with men concern'd in mercy and loving kindness, he chuseth to be called by his great Name *Jehovah*, as to Moses in the Clift of the Rock, *Jehovah Jehovah. The Lord merciful and gracious, slow to anger, &c.*

But as the same Doctors observe, *Quando egreditur sententia ad justitiam, &c.* In any process of Justice and Judgment &c. he always stileth himself *Eloah* or *Elohim*. So the matter will be to distinguish of the use and dignity of these two names as to this purpose.

Jehovah is his proper name of his own Imposition, and *Jehovah* incommunicable to any Creature, of what Rank or Quality soever: a Name of such immoderate Reverence amongst the oldest *Jews*, that it was forbidden to be written right or pronounced at all in this world, but by the High Priest, and but in one

one place, the *sanctum sanctorum*, and but at one time of the year, in the day of expiation.

And (which is more to the purpose) only in one case, which was that of Benediction, when the Blessing and Goodness of God by the holy intervention of the Priest was to be derived down upon the People.

At any other time or in what place soever for any man of *Israel* to presume to utter this Name was more than death by the Law, as by a report of theirs in the Talmud in the case of *Teradion's* Son.

And as it would seem to be by the *Jews*, our Saviour might not himself make use of this Name in kind: for after their malicious rate of Tradition, they hold that he did all his miracles by the *Paraphrastical Tetragrammaton*, or *Shem hamphorash* (as they call this Name at length and in other words) and this way of Enunciation they say was cut into his feet, and produced as occasion served, as to cast out Devils (by a known Recess of the black Art) through *him that is the Prince*. And to exalt and make up the Legend they can afford his mother (the blessed Virgin to us, and very well spoken of in the *Alcoran* it self) no better language than that she was a cunning Woman, and brought this kind of Legerdemain out of Egypt.

Elohim.

Elohim (saith a great Master in the Language) *Nomen divinum à Judicio, quasi Deus Judex*, though I think he translated this sense rather from the use than the power and Original of the word, which retained (as many other) in the *Arabick*, though not in the *Hebrew*; reacheth not to this meaning directly (and yet not unfitly) for there it signifieth first for power and force, and nothing could more properly make up the Judge of all the world in words, than such as were derived from a sense of Omnipotency. And to this the Scripture beareth witness and correspondency enough.

Now this Name of *Elohim* is not proper to God, but common to him with the Creature. The Angels are called so, *Psal.* 86. 8. Men are called so, (the Judges especially) *Exod.* 21. 6. *1 Sam.* 2. 25. Nay and the false Gods too. *Joshua* 23. 16. The sum

sum is, that the Name *Jehovah* was of higher Import and estimation, than that of *Elohim*. Also that in addresses of mercy and loving kindness God was pleased to be called rather by the former, but in those of *Execution* and *Sentence* by the later.

Therefore our Saviour (in the case he was) cryed not *Jehovah Jehovah*: (much less Father, as at other times) but *Eli Eli*, or *Eloi Eloi*, My God, My God: as naming the Judg of all the World, and doing the extreamest right upon his own Son treading the Winepress alone under the person of all Mankind.

CHAP. III.

בית עלייה or ἑσπεριον.

And he shall shew you a large Upper Room, &c. Mark. 14. 15. The Upper Room, &c. Act. 1. 13. Whom when they had washed, they layed her in an Upper Chamber, Act. 9. 37. Then Peter arose and went with them, when he was come, they brought him into the Upper Chamber, v. 39. And there were many lights in the Upper Chamber, where they were gathered together, &c. Act. 20. 8. And there sat in a window a young man named Eutychus, &c. v. 9.

THE Latin turneth it *Cænaculum*, for that the Fashion was to sup, or dine in these *Upper Rooms*. But that is the Roman fashion (and not that neither.) The *Jews* eat no Supper here but that of the Pasover, (as the Christians afterwards that of the Lord in the same place.) It was their *Beth Tephillah*, or private House of Oratory, in the upper-most part of their Dwelling Houses.

The Disciples therefore being returned to *Jerusalem* from the Mount Olivet ἀνέβησαν εἰς τὸ ἑσπεριον, went up into an *Upper Room* where they continued all with one accord in prayer and Supplication, *Act. 1. 13, 14.*

Scholiast. Syriack Ms. in Act. Apostolor. in

Arch. Biblioth. Bodleianæ.

Ludovic. de

Dieu Animad.

in Act. c. 1. 3.

Geograph. Nubi-

ens. Clim. 3.

Par. 5. p. 113.

A Syriack Scholiast upon the place, saith, That it was the same (upper room) in which they had eaten the Passover.

It was to truly an House of Prayer, that by some it is taken for an Upper Room in the Temple itself. For so it may seem by the former Transl. Chrysostomus *ἐν τῷ ἱερῷ, &c.*

And they were continually visited by the People. And an Arabick Geographer saith, that this Upper Room in the Temple of Zion, where yet the Table remaineth, upon which our Lord did eat with his Disciples, and that it useth to be solemnly visited upon the Thursday, meaning (as I think) that before Easter.

I added this to De Dieu's note because it cometh to bear up towards his meaning, but it is not to be expected that it should prove so in the Recept.

I can tell that the Second, as the Former Temple (1 Chro. 28. 11.) had its *ὑπερῶνα*, or Upper Rooms, and those too of religious use, but not of this kind. Judge of the rest, by one of the likeliest, and yet nothing at all to this purpose.

Talmud in Middoth. c. 5. fol. 37. a.

The Code Middoth maketh mention of an *ὑπερῶνα* or Upper Room in the second Temple, the Western Wall whereof was let in with holes into the *sanctum sanctorum*, &c. But it followeth in the Mishna, that the use of these was (when occasion of reparation should require (as the Glass there) to let down the workmen by ropes in Chests into the *Sanctum Sanctorum*, &c. כרי שלא יזנו עיניהם that they might not feed their eyes ('tis the expression of the Text) with the sight of that Presence there.

To speak it after our own rate. Such profane and common men might not enter by the doors, nor be suffered to see any more of that holy place than they were to mend.

As I will not deny, so neither will I charge any Superstition upon this practice, but when I compare their extreams with ours, I can be sorry to think that instead of Holiness upon Aarons Breast-plate, we are now about to write filthiness to the Lord.

But as to the matter of the Upper Room, when it shall come to be considered what an *ὑπερῶνα* of the kind we speak to, is

is to be, it will be besides expectation that any such should be found in the Temple.

Therefore notwithstanding the learned likelihood of *De Dieu's* conjecture, it must pass, that this upper Room into which the Apostles went up (*Acts* 1. 13.) was appertaining to some private House; though whether that of *St. John* the Evangelist, as *Euodius* delivered, or that of *Mary* the Mother of *John Mark* (as others have collected) cannot be certain. The Disciples indeed were *διὰ παντός ἐν τῷ ἱερῷ*, continually (that is daily) in the Temple, *Acts* 2. 46. Not all the day, but at the hour of Prayer, *ἐν ᾧ ὥρᾳ τῆς προσευχῆς. Acts* 3. 1. At other times, and especially for the Breaking of that Bread, that is the Eucharist (as the Syriack) or distribution of the Body of Christ (as the Arabick) they met together, *ἐν ταῖς ὑψώταις*, in these Upper Rooms, *Acts* 20. 7. which could not possibly be in the Temple, for it was not at Jerusalem. They continued daily with one accord in the Temple (but) Breaking Bread καὶ δίνον from House to House, or as the Margin there is, at home. *Acts* 2. 46.

And now to reflect upon the word, that meaning which is intended, this is to be remembered.

That the Jews were bound to worship in the Temple, towards the Ark; without the Temple, towards that, or at least towards the place whereabouts that was, at what distance soever.

It is noted by *Casus Effendus* in his Commentaries upon the Alcoran to *Sura tol bacara* which is the second Chapter, where he saith that the Nazarites (as he calleth us Christians) worship toward the East, the Jews toward their Country.

*Cas. Effend.
Com. ad Alcoran. Arab. Ms.
in Archiv. Laurentinis Bib. Bod.*

The Canons for this out of the 2 *Chron.* 6. are set down by the Talmudists in *Beracoth* Cap. 4. fol. 30. a. *Maimon. in Halaca Tephilla* Cap. 5. fol. 42. a. *Orach Chajim* Numb. 94. *Shuleban Aruch* Num. Eod. fol. 40.

And the rule is of a strict requiry, for the Mishna saith, that in case a man at the hour of Prayer should be riding abroad upon his Ass, he must alight, if that may be, or if not, yet he must turn his face toward the Sanctuary. In like manner be that is

C

carried

carried in a Chariot, or in a Ship at Sea. And if he cannot turn his Face, he must turn his heart toward the Sanctuary. Talm. in Berac. Cap. 4. fol. 28. b. Maim. in Halac. Tephill. C. 5. Num. 3.

Schickard de
Jure Reg. Heb.

Leon. Modena
Hefor de gli
Rei Hebrici
di questo tempi.
Part. 1. & 1.
Numb. 3.

And therefore the Reader is to be advised of that passage in a learned Author, where he telleth that though it be more than he know whether the *Jews bury their dead* (as we Christians) towards the East, yet he is sure they pray that way. 'Tis true they do so, but no otherwise than of those in these parts which lye West of the Holy Land. And so their own *Rabbin* is to be understood, where he saith, *Dalla parte di Oriente è posto un Arca*, &c. that the *Jews* set their Ark in the Eastern part of their Synagogues.

He treateth of the modern uses of the *Hebrews*, according to which they are to have a little Chest imitating as much as it may the fashion of the old Ark, in which they put the Books of the Law, and do their devotions towards it. This Ark they therefore always set in that part of their Synagogues which pointeth towards *Jerusalem*, so that those in *Italy*, as any where else in these Western parts, were to place it towards the East.

Johan. Baptist.
Bellus de Tem-
plo Angulari
C. 2. pag. 164.

And for him that said that the *Jews* within *Solomons Temple*, worshiped towards the West; but without it, towards the East, I remember such a Proverb in the *Arabick Centuries*, That the errors of wise men are so too; but if I grant him that this was learnedly, I must tell him too that it was (industriously indeed enough and) sufficiently mistaken. *Solomon's Temple* I know was set towards the West, and I know for what reason too, and that the Worshipers within the Temple turned that way, not towards the West, but towards the Ark which was placed at the West end of the Sanctuary. Without the Temple they worshiped towards the Temple itself, and according to their distance of abode, towards the holy City, or however towards the Holy Land: meaning still the Place where the Ark was. And to this rule whatsoever, wheresoever, they say as concerning this matter, is to be enacted.

Now the better to accommodate this rite of Devotion, their private Oratories were appointed in the uppermost Contignation

tion of their Houses, called therefore by them עליית Alijoth from *Alab* to go up, which the Greek well rendred (and from them the Authors of the New Testament) ὑπερῶα, *Upper Rooms*, so the Syriack and Arabick have rendred or rather expressed, for they do it for the most part by the same word. And so the Original ought to have been turned *Dan. 6. 10. Jeremy 22. 13, 14* and elsewhere. I say not simply Chambers, as we do it, but *Upper Chambers*.

Here (as hereafter) I forbid any quarrel against the grave and learned Interpreters of *That Book*.

The work was *usque ad invidiam aliorum gentium elaborata versio*, as one said that understood it. Yet to shew us how unprofitable we men are when we have done all, the Jews say that God himself when he made this World, purposely left one part unfinished. 'Tis old Eleazar's Tradition in the *Zohar* פנה צפון לא נמדה he left a hole in the North.

Now then for the Notation of the word, ὑπερῶν saith *Eustathius* is from the Lacedemonian ὠα, for so they call Ταῦτε *Eustath. in Ili- ωα ἢ δεικνύματα*, the uppermosts of their Houses, ὑπερῶν *ad. Moschopolus*) δεικνύματα τὸ ὑπὲρ ὁκοδομημένον ὁ παρὰ τοῖς Ἀθηναίοις *Moschopol. ὠα* Διήγες λέγει, is a Room built upon another Room. &c. And *γερῶν p. 138.* interpreter ὑπερῶν by Διήγες, as *Hesychius* doth Διήγες by ὑπερῶν κλίμαξ, and ὑπερῶν by ἀνώγειον, as the Upper Room is called *Mark 14. 15. Luk. 22. 12.* So that the Greek account of this word is the very same which the Hebrew Grammarians gave of their *Alijoth*, they are so called saith *Kimki* שְׁמַרְם עִלְיָה כְּהֵם because they are to be gone up to by ascents, as bei g in the uppermost parts of the House.

And the ἀνώγειον in the Gospels is the very same with the ὑπερῶν in the *Act. chap. 1.* The very same *Upper Room* (if the Scholiast I first mentioned hath observed rightly.) However, the several words signifie the same thing, and so the Arabick and the Syriack have translated them, and in both places, by the very Hebrew word it self, *Alijah*.

Now you shall see how all this holds.

Daniel the Prophet, after the signing of the writing went into *Dan. 6. 10.* his house, and his Windows being open in his Chamber (his Upper

Chamber it should be) towards Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks to his God, &c.

The Greek is, Καὶ αἱ θύραις ἀνεῳγμέναι αὐτῷ ἐν τοῖς ὑπερώοις κατένασεν Ἱερουσαλήμ.

Upon this practice of Daniel in Babylon, the Talmudists ground that Canon in Beracoth, That no man pray but in such a Room, Sh'jesh bo Challonoth, which hath Windows or Holes in the Wall, opening towards the Holy City.

Talm. in Berac. c. 5. fol. 31. a. & 34. b.

And Benjamin Bar Jona saith, that the Jews of his Time in Babylon went to Prayers **בביתיהם ועליהם רביא** not only in their Synagogues, but in this very Upper Room of Daniel. It was an old Stone-House, (he saith) and that it was built by the Prophet himself, &c. Bar Jona died in the year 933 of theirs, that is, 1173 of our Computation.

Juchasan. fol. 131. Tsemach David. fol. 55.

It shall be plainer yet by this Tradition in Tobit.

Sarah the Daughter of Raguel, in distress at Echbatane, is said to have gone up **אל עלייה אביה** into her Fathers Upper Room, (so some Hebrew Copies of that Book) and that there she prayed &c. I meet with an Arabick Translation which rendreth **מצת אלי כענע ביתחא ולמחכל** &c. that she went in to the Bed-Chamber of her House, and did not eat, &c. The Author understood not the Place.

Tobie verso A. rab. Ms. in Arch. Bodleian.

But the Original Hebrew (so the Jews Edition at Constanti- nople, reprinted afterwards, and translated by Paulus Fagius, is taken to be) readeth thus, That she went up into her Upper Room, and turning her self **ננך החלון** towards the Window, she prayed and said, &c. which the Greek very well rendred (as that in Daniel) **πρὸς τῇ θύρᾳ**, towards the Window or hole in the Wall, which opened towards Jerusalem. And though the Greek expresseth not that she went up, yet it plainly saith, that she came down **ἐκ τῶ ὑπερώου**, out of her Fathers Upper Room saith the Hebrew of Munster's Edition, The Greek is **ἐκ τῶ ὑπερώου αὐτῆς**, out of her own, The Original Hebrew is out of the Upper Room in which she had prayed.

Note here that instead of the Greek **πρὸς τῇ θύρᾳ**, the Hebrew of Munsters Edition is that she prayed **לפני חשם** Before the Lord, that is, towards his Sanctuary at Jerusalem, where

where the *Shecina* fate. And therefore these or this Hole in the Wall, (it was commonly but one) is called in *Jeremy* the Prophet, *Gods Window*, Chap 22.14. *Wo unto him that saith, I will build me a wide House and large Chambers* (it should be *Upper Chambers*, and so v. 13.) *and cutteth him out Windows* (it should be *My Window*, as the Margin confesseth) *and it is sieled with Cedar, and painted with Vermilion.* The meaning is, that if a man ('twas spoken of a King) shall raise himself up a vast and stately Pile of Building, and proportionably erect an *Upper Room* to my honour and Service, and cut me out a *Window* opening towards the place of my *Sanctuary*, and siele it with Cedar, and paint it with Vermilion, yet if this be done by oppression and unrighteousness, *Wo* to the man and his magnificence.

Here me may give to, and take light from *Petronius*.

He calleth this *Window* or these *Holes in the Wall*, *Summas Variar. Lektion. Cæli auriculas*, The uttermost ears of Heaven, as the Learned Pe- lib. 2. c. 1. tit hath almost observed before me.

*Judeus licet & porcinum Numen adoret,
Et Cæli summas advocet auriculas.*

The *Jew* though that the Swine as God he fears,
And prays as far as utmost Heaven hath ears.

Petronius meaneth it especially of their *Prosenchæ* (Houses of prayer without the Towns) the respective Walls whereof were bound to open towards *Jerusalem*, with such *Holes* as these. But the matter cometh to the same.

But wholly to assure the meaning of the word ὑπερῶν, and moreover to make good this use of these *Upper Rooms* in Saint *Lukes* own time, Receive this *Tradition* of the Elders out of the *Code Beracoth*. שחלה בנו של רנן The Elders deliver that the Son of *Gamaliel* (that *Gamaliel* at whose feet Saint *Paul* was brought up) was sick, and he sent Two of his Disciples to R. *Hanina Ben Dosa* to pray to God for him, so soon as he saw them, עלה לעלייהן (ἀγέτω eis τὸ ὑπερῶν) he went up into

Talmud in Enchiridion: Beracoth c. 5. fol. 34. b.

into his *Alijah*, or *Upper Room*, and there prayed to God for mercy upon the Sick man. When he came down again, he said unto the Disciples, Go your way, for the Feaver hath left him, &c.

Mishna.

Talm. in Ros.

Hassan. fol. 24.

a. Gemar. Tal. in

Avod. Zara.

fol. 8. a.

It is a further argument of the Separation and Sanctity of these *Upper Rooms*, that the Walls of these were counted fittest to be hung and written upon with the *Tables* and *Figures* of the *Moons Phases* דְּשֵׁי צִוְרוֹ לַבֵּנִי &c. The same *Rabban Gamaliel* had *Pictures* or *Similitudes* of the *Sun* and *Moon* in *Tables*, and upon the Walls of his *Alijah* or *Upper Room*, which he shewed to the *Country People*, and asked them whether it appeared thus or thus. For example, two men said they saw the *Moon*, &c.

From the *Moon* (saith the Son of *Syrach*) is the sign of *Faasts*.

Leon. Modena.

De gli Riti He-

braici di questi

tempi. Part 3.

c. 2. Num. 2.

The *Civil* also, but especially the religious part of the *Jewish Calendar*, was concerned in these *Appearances* of the *New Moon*, the Reports whereof were made by the *Country People*. And of these the *Sanhedrin* was to Judge, especially the *Prince* of that *Court*, as *Gamaliel* then was. He shewed the *Country men* the several appearances of the *New Moon*, which were painted upon the Walls of his *Upper Room*, and asked them whether it looked so, or so. The answer to this he examined by his *Tables* which shewed him the *Place* and *aspect* of the *Moon* to the *Sun* at that time, and according as these agreed it was judged for the *Neomenia* in the *Beth Jazak*, or great *Court* (so called) in *Jerusalem*, *Rosh. hashan. fol. 23.*

Therefore as to confess the religion and solemnity of this purpose, these *Tables* were disposed of in the most holy *Place*, or ὁσιώδης of the *Rabbans House*.

Tab. Astron.

Marocchenses,

& Tab. Cas Cy-

riaci Arabice.

MS. in Arch.

Land. Bibl. Bod.

It will serve my turn in something which is to be said hereafter, if it be added here that the *Mahumetans* go by the like manner of *Lunary Calculation*. *Albategni* saith, that the observation of the *Moons Phasis* is principal to their *Tarick* or *Calendar*; the Rules and reasons whereof are set down by *Alphraganus*, The *Marocco Tables*, and those of *Alkas*.

It is observed already by the Learned Scaliger, that this is the reason why these *Worshippers* cause the *Crescent* or *Figure* of the *New Moon* to be set up upon the *Spires* of their *Mosques*, or *Mesgids*, as we the *Cock* upon ours, *Scalig. de Emend. Temp.* They set it upon their *Ships* too instead of the *Heathens Castor* and *Pollux*: Indeed it is the general *Cognisance* of the *Grand Signiorie*, and it is common to the *Persian* with the *Turk*.

But (to come to the *ὑπερώων* again) Note one thing more yet: The *Hebrew* Sages call their *Wisemen* בני עלייה *Filios Cœnaculi*, or *Sons of the Upper Rooms*. as in an *Old Say* of theirs in *Succah. R.* *Jeremy* said from the tradition of *R. Simeon Ben Jo-* *Talmud. in Suc-*
chai ראויה בני עלייה והן מועטין *I beheld the Sons of the Upper* *ca fol. 45. o.*
Room, and lo they were few.

The *Gloss* there is שכני עלייה כת המקבלין פני שכינה that the *Sons of the Upper Room* are the *Company* of those which present themselves before the *Shecina* or *special Presence* of *God* in the *Sanctuary*. Which will amount to this, that the *Company* of those which look out of *Gods Window* in their *Upper Rooms*, towards *Jerusalem* are but few.

The Learned *Maimon* in his *More* maketh the *Proverb* to mean for the rareness and *Scarcity* of *Wise men*. *Hinc dicitur* *expressse* (saith he) *non multi Sapientes sunt, & huc pertinet illud Rabbiorum nostrorum. Vidi filios Cœnaculi & erant pauci, nam plurima sunt quæ nos à perfectione arcent & detinent,* *&c.* *More Necho.*
Par. 1. c. 34.
fol. 22. b. of A-
ben Eybbins
Heb. Translat.

It is easily reconciled to the *Gloss*. There is no such distance betwixt true *Prudence* and *Prayers*. Indeed the *Beginning* of this *Wisdom* must of necessity be, *That fear* of the *Lord*.

And so it is proved enough that the *Upper Rooms* in *Scripture* cannot be taken any longer in the *Roman* sense, as by *Ulpian* in the *Law*, where the *Inquilini* or *Inmates* are charged, That no fire come to pass by their negligence, *præterea ut a-* *ff. De his quæ*
quam unusquisque in Cœnaculo habeat, and moreover that they *issud. vel. dejec.*
be all provided of Water in their Upper Rooms: thus indeed it *L. Præ. ait.*
was vilissima pars ædium ————— *Et rarus venit in Cœnaculo* *Si. si. fam. De*
la *offic. Præfekt.*
Vigil. L. N m
salut. ut curant.

la miles, but not *apostolis ut peregrinis ac fortunæ tenuis tributa*, let out to the Apostles, as Strangers and men of low condition, &c. as the Learned must observe no more.

Heins. in Act.

Architectur. 1.
2. c. 8.

It may be noted out of *Varro* and *Vitruvius*, that the Ancient Roman Houses were of one only contignation at the first, *Sed in ea majestate urbis & Civium infinita frequentia*, saith *Vitruvius*, but when the City grew to that height, by the infinite increase and confluence of People, they were forced to raise up higher Stories, *altitudines extructas crebris contignationibus coassatas* (so it should be read, not *coaxatas*, as *Philander* hath let it pass) & *cænaculorum summas utilitates*, &c. And since the Citizens began to go up stairs, they thought it more agreeable to their State and Glory (it holdeth still) to have the Dining Room above, than below in the *Area plana*, as *Vitruvius* calleth it. Now *Varro* noteth moreover, that since this fashion of dining above came in, *omnia superioria domus*, all the Upper Rooms whatsoever were called *Cænacula*, though this was the first, and proper name only of the second Story where they used to dine. Which justifieth that Translation of the Vulgar, Act. 20.9. where for the Greek *ἔπεσεν ἀπὸ τοῦ τριτεύου*, the Latin is, *decidit è tertio Cænaculo*. So that the Lowest Room also might be called *Cænaculum*. But the word *Cænaculum* in the most usual and latest Roman sense is still meant of the Garret or Cock-loft as we call it, which was indeed the most contemptible part of the House, and of no better use than to be hired out to very ordinary and common people. To say the truth, they were but ordinary men that let them out, for the Conductor in the Law is said *Cænaculariam exercere*. But to the purpose, *Cænaculum* in this sense is no where in Scripture (scarcely any where else) called *ὑπερώον*. It is so called indeed in the *Jus Orientale* (and 'twill trouble you to find it elsewhere) for in the Glosses to the *Basilica*, *ὑπερώον* is said to be, *τὸ ἄνωθεν κατασκευασμένον τῷ μισθωθέντι* & *ἐδάφους οἴκημα*, a House built up upon a hired ground.

So that (which is the sum) the word *Cænaculum* in the last sense hath no reflex upon dining or supping, neither can it at any hand render the word *ὑπερώον* in Scripture. These

Roman

Roman Cock-lofts were no fit receipts for an hundred and twenty people, *Acts* 1. 15.

If these things agree not with the Annotations in the New Model (they call it so themselves) it will not be my fault, and in my imputation I would not have it too much to be accounted theirs. To the *Ἀνώγειον* in Saint *Mark* 14. 15. (which I told you before is the same with the *ὑπερῶον* in the *Acts*) they say,

The Greek word signifieth that part of the House which is highest from the ground (so far they are right) to what use soever it be put, but because they used to sup in that part of the House, they called it a supping Chamber.

But because they did not use to sup in that part of the House, therefore that must not be the reason.

To St. *Luke* 22. 12. a large Upper Room] their note is, *which they were wont there to have, as for entertaining of Strangers, so especially for the Passover.*

The [Especially] was well put in.

I do not wonder at the mistake how great soever, for unless the right sense of *ὑπερῶον* had fallen into their ways it could not be expected, that they should have done much better than they did. Only it soundeth not altogether so well, that the same place should be so prophantly put to it as to serve the turn in both capacities.

There is some difference betwixt *entertaining of passengers*, and *Receiving the Communion*.

But (to go no further aside) the Upper Rooms in Scripture were such as I have said, places in that part of the House which was highest from the ground, set apart by the *Jews* for their private *Oraisons* and *Devotions* to be addressed towards *Solomon's Temple*, or the place of that, which for the Consecration and convenience of *Recess*, the Apostles made use of in the Christian way.

Contrary to this as it may seem to be, *Peter* is said, to have gone up not *εἰς τὸ ὑπερῶον*, but *ἐπὶ τὸ δώμα προσεύχων* upon the House top to pray, *Acts* 10. 9. Here if I would take it, as Saint *Hierome* doth, *Dan.* 6. 6, 10. and *Erasmus*, *Mark* 14. 15. I need

D

not

not to doubt any further, for *δῶμα* and *ὑπερῶν* are all one to them. And so the learned Mr. Meade took it to be, and saith that the signification is *ex usu Hellenistarum*.

I do not think it will be found so. I am sure that in Scripture *δῶμα* is expressly distinguish'd from *δίκαιον*, 2 Sam. 11. 13. and from *οἶκος*, Mat. 24. 17. And from *ὑπερῶν*, 2 Kings 23. 12. where it is said, *καὶ τὰ θυσιαστήρια τὰ ἐπὶ τοῦ δώματος τοῦ ὑπερῶν Ἀχαζ*, That *Josiah* brake down the Altars which were on top of the Upper Chamber of *Ahaz*.

But *Peter* is said to go up *ἐπὶ τὸ δῶμα*. It will not be proper to say, that he went up upon the Upper Room, It should have been *εἰς* or *εἰς τὸ δῶμα*. But *Peter* went up upon the House Top. The Saxon is *pæne* *þroƿ* the Roof of the House. So the Syriack, the Arabick is the plain Roof as the Tops of their Houses were made. *Peter* was now at *Joppa* where he lodged in the House of one *Simon* a Tanner, the state of which place it seems would not hold out for an Upper Room of the religious kind. For want of this he made use of the House Top. If there had been an *ὑπερῶν* there, he had gone up into that, as Saint *Paul* did at *Trois*, Acts 20. 8. and Saint *Peter* also at the same City of *Joppa*, but in a House of greater note in the case of *Tabitha*, Acts 9. 37, 39. for of both these *ὑπερῶν* I mean to make good, that they were of the same kind which is here noted upon. And for that at *Trois*, it is plain, for there were many Lights in the Upper Room, the Disciples were there gathered together, and there *Paul* Preached. It is more to be noted, that the young man sate *ἐν τῷ σκελῶτι*, in God's Window, and fell down from thence, (as *Ahaziah* once, 2 Kings 1. 2.) It had been God's before, but was now out of Jewish Reverence and observation.

And for that of *Joppa* I take this course.

Tabitha was sick and died, and when she was washed they layed her in an Upper Chamber.

The *Mahometans* to this day, when they have washed their Dead they dispose of them in such a place, where they may be layed out so as that the Face and Feet may most directly be turned towards *Alkibla*, or the Temple of *Meccha*, as their *Sharaols*,

Sharach Almenbag, and *Hali Ben Moses* in the Rythmical Ritual.

Rituales Lib.
Arab. MSS. in
Arch. Laudin.
Bib. Bod.

He that knoweth but as much as any man might do, of their manners, cannot deny me but that the outside, and Ceremonial part of their profession, was altogether transcribed out of the *Jewish* Platform.

The shortest way to tell you this (besides the Lunary calculation spoken of before) is in the matter of their *Kibla*.

This word signifieth to them (as the same word in the *Hebrew* doth) τὸ ἀντικείμενον, any thing that is before or over against, from thence they call the place towards which they worship *Alkibla*, The *Kibla*.

They first of all (saith *Ibn' el Saban*) worshiped towards the Temple of *Jerusalem*, afterwards, (as now) towards the Temple of *Meccha*, &c. And this the same Author calleth, *The changing of the Kibla*.

El Saban Hist.
Arab. MS. in
Arch. Laudin.

Now this very thing is a case of the *Kibla* or term of adoration, which is fully concern'd, not only in the whole frame of outward worship, but also in the situation of Temples and Position of the Dead. But for this I remit you to another Tract which wanteth not much of my last hand.

Seeing therefore that the *Jews* and they had once the very same *Kibla*, and now have the same by imitation, that which is pretended to, is of easie consequence.

I infer upon this, that it was an old *Jewish* Funeral rite to carry up their dead Bodies (after they were washed) into such a place where they might best compose them in the religious posture, with their Face and Feet toward *Jerusalem*.

Therefore the upper Room into which *Tabitha* was carried up, was the ὑπερῶν of the House. It is not to be mistaken as if she had been carried up thither to this end that she might be placed toward *Jerusalem*. The Rites of her Funeral were now to be Christian. It was to lay her out so that her Face and Feet might be turned towards the East, which might be in that Upper Room, for *Jerusalem* was East from *Joppa*.

I was forced for the present to make use of this way of proof, because I could not be fully enough satisfied as concerning the

Jewish Rite in the position of their dead. *Schickard* confesseth he knew not so much though he liv'd amongst them. And their own *Rabbin* faith no more than that they lay out a dead Corps, *co piedi verso la porta dalla camera, è una candela da capo di cera* *Les mod. de gli Rit. Heb. Parr. J. C. I.* *posta in una pignatta di cenere,* with the feet turned towards the Chamber door, and a wax Candle at the head put into a pot of ashes.

But whatsoever the modern practice is, the ancient must be to bury towards *Jerusalem*. Though I have no authority for it other than this *Mahumetan* imitation, yet it must be true upon course from the *Kibla*, for all professions buried towards the place they worshiped, as in the Tract I referred you to, I shall be able to let you know.

In *Acts* 18.22. It is said that *When Paul had landed at Caesarea, and gone up and saluted the Church,* he went down to *Antioch*.

The learned Mr. Mead collecteth here from the word *ἀναβὰς* that the Apostle went up into an Upper Room, the rather because (as *de Dieu* hath noted already) the *Æthiopick* rendereth it, *Et descendit Caesaream, & ascendit in domum Christianorum, & salutavit eos, & abiit Antiochiam.* That Paul came down to *Caesarea*, and went up into an House of the Christians, and saluted them, and departed from thence to *Antioch*.

This Collection I confess to have very much of the felicity of that mans usual judgment in the Scriptures. But the context requireth us to another sense. Paul had now newly been at *Ephesus*, where he had been much importuned to make a longer stay in that place, but he bad them farewell, saying, that he must by all means keep the next feast at *Jerusalem*, but that he would return again unto them, if God permitted. So he sayled from *Ephesus* and came down to *Caesarea*. It was the *Caesarea Stratonis*, and his safest passage to *Jerusalem*. The course by *Joppa* had been a shorter cut, And this *Jaso* or *Joppe* is called by an *Arabick* Geographer, *The Haven of Jerusalem*, but a very dangerous one; which was the reason which most of all moved *Herod* to repair the old Haven at *Caesarea*, though at a vast expence, and with as much violence as Art could force upon nature.

Paul therefore having landed at *Caesarea*, went up, to the *Arabick*

bick and the *Syriack* explain the *Greek*, that is, he went up to *Hierusalem*, as the word *ἀναβα*'s in the *Greek* suggesteth of it self; for to say no more in such a case than that *he went up*, is to say, that *he went up to Hierusalem*. So some *Syriack* Translations read it: otherwise I understand not what *Tremelius* could mean by his putting in the word with this note upon it, *quædam exemplaria non habent nomen Urishalem*. It is to say no less than that some Copies have it.

I do not find it in the Printed ones, nor in some Manuscript Copies of good note; If it were not at all to be found, it is necessary to the sense of the place, and therefore ought to be supplied, or at least understood. For it cannot be suspected, but that the Apostle did go up to *Jerusalem* at this time, for he told the *Ephesians* that by all means he must, and no man can devise how it could be otherwise done than from *Cæsarea*, for to depart from *Cæsarea* to go to *Antioch* had been all one as to go back to *Ephesus*, and so to go by the same place to *Jerusalem*, unto which he promised in his return from *Jerusalem* to come again if God would.

There are yet some places of Scripture which fall within the present consideration. As the *1 Kings* 10. 4. *2 Chron.* 9. 4. where we translate it in both places *the ascent of Solomon*, though in the latter expressly it should be his Upper Room. It is noted there (as those in *Jeremy*) for the most admirable piece of Workmanship in all the Kings House, and reckoned therefore among those rarities which so amazedly took with the Queen of *Sheba*, though notable not only for its own structure, but also for that famous Ascent by which he went up out of this House of Prayer into that of the Lord.

So *Psal.* 104. 3. God is said to lay the beams of his Chambers (it should be his Upper Chambers) in the Waters. The *Saxon* translated it rightly þæ uplacen.

Judg. 3. 10. *Eglon* the King of *Moab* was sitting in his summer Parlor, or Parlor of cooling, as the margin there. And yet the *Hebrew* word is *Baalejah*, in the Upper Room, in *Cænaculo refrigerii*, as others truly.

2 Sam. 18. 33. The King was much moved (at the death of *Abfalon*).

Abſalon) and went up to the Chamber (the Upper Chamber it ſhould be of the Gate) and wept, &c.

It is ſaid alſo that a great Woman of *Shunem*, made a Chamber ('tis an Upper Chamber there) for *Eliſha* the man of God, furniſhed with a Bed, a Table, a Stool, and a Candleſtick, &c. 2 Kings 4. 8.

And the Widow Woman of *Sarepta* provided that other man of God ſuch a Chamber (an Upper Chamber that ſhould be too) where he layed the Child upon his Bed, and cryed to the Lord and ſaid, O Lord my God, &c.

It is ſaid moreover, that the King *Hezekiah*, lying ſick upon his Bed turned towards the Wall, and prayed. &c.

To theſe Readings, it may be noted thus. That the word *Alijah*, doth not always ſignifie in the principal and religious ſenſe, but when it doth ſo, it is always ſet down abſolutely. Otherwiſe if it be meant for an ordinary Upper Room, it is moſt uſually expreſſed with a note of diſtinction, as the *Cænaculum portæ* or Upper Room of the Gate, 2 Sam. 18. 33. The *Cænaculum refrigerii*, or cooling Upper Room, Judg. 30. 10. the *Cænaculum parietis* or Upper Room of the Wall, 2 Kings 4. 8.

And it may be perceived moreover, that beſides the common *סגור* of the Houſe, the Bed-Chambers alſo, eſpecially thoſe of the Prophets, were bound to be (as much as they might) of the ſame kind with theſe Upper Rooms, and opening towards *Jeruſalem*. The caſe of a ſick man (beſides others) layed a neceſſity of Devotions here too, and therefore theſe alſo were to have their proſpect toward the Holy City, or if that could not (it could not always) be, then reſpect was to be had of that Wall of the Room which pointed towards the Temple. Therefore the King *Hezekiah* turned himſelf towards the Wall and prayed. *Jonathans* Targum rendereth it towards the Wall of the Sanctuary, meaning (ſaith *Abrabaniel*) the Western Wall where the Ark ſtood. All this is true, but the immediate ſenſe is that the King turned towards that Wall of the Room which pointed toward the Ark which ſtood under the Western Wall of the Sanctuary.

'Tis poſſible this Wall might be written upon with ſome title of Reverence and Remembrance; for the Jews to this very day inſcribe

Don, *Iſaac Abraban.* in *Iſai.*
38. 2.

inscribe their Walls, with East, West, North, or South, according as the Holy Land lieth from the Country where they are, only to put them in mind of that Coast, towards which they are to Worship. So the *Jews* in the West, as *Italy*, *Germany*, &c. write מזרח *Mizrach* upon their Walls, that is *Oriens*, because *Jerusalem* lieth East from them, as the learned *Schickard* hath observed, and their *Menasse Ben Israel* answered me by Letters.

Whether or no this kind of *Upper Room* for this reason might not be called *Cænaculum* קיר *Kir*, or *Parietis*, The Wall *Upper Room*, I would not so presently resolve, though I know it pretendeth much better than the received meaning.

Once more, *Herodotus* telleth that when *Sennacherib* the King of *Affyria* came out against *Aegypt*, *Setbon* (who had formerly been a Priest in *Vulcan's* Temple, but was now made King) being reduced to a very hard condition, by the revolting of his men, retired himself in *Cænaculum* (so the translator) into an *Upper Room*, and there lamented his case before the Gods. The success was, that the *Affyrian* Forces were suddenly and totally disappointed by an Army of Mice, to the memory whereof, the Statue of *Sennacherib* was set up in *Vulcan's* Temple holding in his hand a Mouse, and saying these words ἐς ἐμὴν τὴν ὀφθαλμὸν ἐστὶν ἔσω. He that looketh upon me let him learn to be religious. This put me upon the consideration, whether there might not be some such use of the Hebrew וְשֵׁנָה in the *Aegyptian* way. But I did not find that any matter could be made of this, more than a mistake in the Translation. The Greek is that the Priest went up ἐς τὸ μέγαρον. The Scholiasts of *Homer* and *Hesiod*, as *Phavorinus* also, &c. say this word signified at the first ὑπερῶν δόκημα. a stately pile of Building, or a great mans House, but was afterwards taken for any ordinary one. Indeed the Latitude of the word is so great that it hath been sunk down from a Palace, to a Stable, for so also it signifieth, somewhere.

But *Julius Pollux* reckoneth this word among the *Loca Sacra*, and therefore it should not have been translated there, *Magalia*. Μέγαρον is quoted by *Suidas* for a Place Holy enough. It must needs be taken there, for the Ἄδυτον or Sanctuary is self,

self, for it is taken for such a Place into which none but the Priest might enter.

And this was the meaning of *Herodotus*, that *Sethon* went *εἰς τὸ Μέγαρον*, not into an Upper Room, but into the *Adytum*, or Sanctuary of *Vulcan's* Temple, and there made his case known, *πρὸς τὸ ἰδωλόν*, Before the Idol, &c. *Herodot. in Euterp.*

The Talmudists make yet another use of this word *Alijab*, in the Tract *Nidda*, fol. 17. b. where the Womb of a Woman is called by this name of recess. The Place is quoted by the *Aruc*, and out of that by *Drusius*, and made up into this Proverb, *Ovis cecidit supina & exiit sanguis e Cœnaculo*. But by a very great mistake, for there is nothing of a Sheep, or a Proverb in it, as the Learned *Buxtorfe* hath already admonished, *In addendis ad Lex. Talmudic. Col. 2676*.

Drus. Adag.
Hebraic. fol.
106.

CHAP. IV.

Ef. 3. 26.

And her gates shall lament and mourn, &c.

And she being desolate shall sit upon the ground.

DEsolation in Scripture is otherwise expressed by Silence, and sitting upon the ground; By the first because great Sorrow is so. And the second hath Nature enough in it besides a derivation down from the manner of the *Hebrew* Mourning. So *Ezech. 8. 14.* *there sate Women weeping for Tammuz.* And in the 8 of *Amos* at the third, it is said. *That the Songs of the Temple shall be howlings, in that day many dead bodies shall be in every place, they shall cast them forth.* Peace, or be silent. So the Margin according to the Letter, which must needs here take place; for the Paraphrase in the Text (in silence) expresseth not enough.

But as the things themselves, *Sitting*, and *Silence*, fall not out single, so they are most commonly put down in company. So *Job 2. 13.* *His three friends came to him, and sate down with him upon the ground seven days, and seven nights, and none spake a word unto him, for they saw that his Grief was very great.* So *Ef. 47. 5.* *Lam. 2. 10, &c.* We

We may know this (as we do some other things) the better by the contrary. But then first of all it is to be observed, That in Capital causes, as in the case of Suspension, Lapidation, or the like just violences against Nature's course, it was forbidden both by the *Roman* and the *Jewish* Law to make any Lamentation at all for any such miscarriages of Dissolution. By the *Roman*. *De his qui not. inf. L. Liberorum Sect. Non. Solum.* The *Jewish* is under the Title *Sanhedrin*, C. 6. fol. 46. b. in the *Mishna*, ולא חזיו מתאבלין חבר אוננין שאין אכילות אלא בלב That these are not to be lamented by the Lamentation of Mourners, but only in the heart, that is (saith the Gloss) that they are not to be mourned over by any sumptuous or solemn אלא בלב but by the closest Rite of Funerals, &c. Col. 2. Their Burial too is as negligently appointed, and leaving them in little better condition than *that of an Aß*, fol. 46. a.

This is to tell the reason why the *Blessed Virgin* and the other Women which stood afar off, (as the other Gospels) or near, (that is, as near as they could for the Soldiers) were not to make any solemn, usual shew of Lamentation. The Mother of Jesus must needs be reduced to the Extreamest state of sadness and contrition. If the Face and Countenance of the Action were too little, yet these words, *Woman behold thy Son*, could not chuse but turn her heart within her, (as God said once of himself, *Hof. 11. 8.*)

And yet, though No sorrow were like to hers, *Lam. 1. 12.* She would be terrible in these praises. This was the reason why *She, and the other Women stood*: 'Tis no such wonder of the other Women. But *She* stood up still in a resolute and almost impossible compliance with the Law.

For you are not to take it so, as if the word *Standing* there, were an Expression of Course. 'Twas necessary. And they might not sit down in that case, as some of the *Masters* ignorantly paint the story. They were to stand, as by the wrong posture to free the Company from any suspicion of Mourning for a Malefactor.

'Tis true indeed that we read of *Mary Magdalen*, and the other *Mary*, sitting over against the Sepulchre, and they sat there

there to mourn over the dead. And therefore they *sate*, but this was after leave obtained of the Governor to bury the body. This leave vouchsafed, and the Law discharged, the two *Maries* might sit down and weep over the Sepulchre in the open and usual manner.

Now from this behaviour of the *Jewish* Mourners, *Sitting*, and *Silence*, the same words use to be said of a dead City or Country. As *Esa.* 47. 5. *The daughter of the Chaldeans* is bid to sit down silent, and get her into darkness, and be no more the Lady of Kingdoms. So *Lam.* 2. 10. *The Elders of the daughter of Sion* sit down upon the ground and keep silence. So here

And she being desolate shall sit upon the ground.

The words are spoken of the Daughter of *Sion* the special part of *Jerusalem*, and here meant of the whole City and Country.

The Prophecy pointed at a nearer Desolation, but might possibly have an influence upon the last Destruction thereof by *Titus Vespasian*. I am sure, as if it had been so, the Reverses both of the Father and of the Son, made for the memory and celebration of this conquest, are imprinted with the fullest expressions and commentary upon these words.

Instead of the Daughter of *Sion*, a silent Woman, sitting upon the ground, and leaning her back to a Palm-tree, with this Inscription, *Judea Capta*.

Note here that the Reverses made to commit Victories to memory, were always written upon with some representation of proper respect unto the Place conquered, as in a very ancient Coin of *Augustus Caesar*, Brass. The Face is double, This Inscription. *Imp. Divi. F.* that is, not *Imperatores Divi Fratres*, as the Antiquary of *Nismes*, (*Imperatores* with a single *P* is false writing in the Medals) but *Imperator Divi Filius*, for *Augustus Caesar* is principally meant, though *Julius* be there.

The Reverse a *Crocodile* enchain'd to a Palm-tree, the Inscription, *Col. Nem.* that is, *Colonia Nemausensium*, or the Colony of *Nemausium*, now called *Nismes* in *Languedoc*. The devotion of the Reverse is to celebrate the absolute Victory of *Augustus* over all *Egypt*, after the Battel at *Actium*. The Palm-tree

*Jean Poldo de
l'Antiquite de
la cite de Nis-
mes.*

tree is common to *Ægypt* with *Judea*, the Crocodile almost proper. And 'tis signal in both these that the conquered should be fastened to the Palm-tree, which is the Emblem of Victory.

But it is more to be considered, that no conquered City or Country besides this of *Judea* (I could observe none) especially before the Times of *Titus* is expressed upon the Coins, by a *Woman sitting upon the Ground*. I know that the posture of sitting is a Ceremony of *Roman* Lamentation too. But to call a Flourishing City *The Lady of Kingdoms*, *Es. 47. 6.* or the *Princess among the Provinces*, *Lam. 1. 1.* And to express a taken or destroyed City, by a *Woman sitting upon the Ground*, is clear *Hebrew* Phrase, or if it were not only theirs, yet it was theirs first, and must be learned from them.

And therefore I must needs think that the Emperors *Reverse* was contrived out of this *Prophecy*.

And when I consider how great a man the *Jew Josephus* was in the Emperors Court, and that he served him presently, and famously in the Action, before the Walls of *Jerusalem*, I continue to imagine who it was that had a hand in the *Device*.

To save this Interpretation harmless, I must confess here that I find in one of *Vespasians Reverses*, Silver, A Woman standing upon the Ground, and leaning her self to a Palm-tree, with the very same Inscription, *Judea capta*.

This put me to some wonderment at the first. But when I took notice that her hands were bound, I perceived that the mind of the *Reverse* was, not to express the Desolation of the Place, but the Captivity of the People.

CHAP. V.

The Kingdom of Heaven suffereth violence, and the violent take it by force, Mat. 11. 12.

THIS is a strange Phrase, if it should be exacted by our manner of expressing. The *Greek* word is, *βιάζειν*, and must not be passively rendred, as *Beza* would have it, but as

Erasmus and the *English* rightly. And so the *Syriack* and the *Arabick* are to be understood.

But for the manner of the Speech it is to be referred unto this Tradition of the Elders.

Two men had an inheritance divided betwixt them, by equal portions, and 'tis said of one of them *סנטל חלקו וחלק* *Talmud. in fo-* that he carried away his own part and his fellows too, therefore they called him *Ben Hamtsen*, or *The Son of violence until the day of his death, &c.*
ma. C. 4. fol.
30. a.

By *The Kingdom of Heaven* is plainly meant, The Inheritance of the Saints and the means whereby to purchase it. *The Gospel of the Kingdom*, as it is therefore so called *Mat. 9. 35.* which compare with *Luke 16. 16.*

This Inheritance was bequeathed to, and equally divided betwixt the *Jew* and the *Gentile* in a Christian way of *Gabzal-hin*. It was first offered to the *Jew* to take his Half, but which the *Jew* refusing to do, the Apostles cast off the dust off their Shooes, and turned to the *Gentiles*. And so the *Gentile*, like a good *Ben Hamtsen*, or Son of violence, took his own share, and the *Jews* too.

CHAP. VI.

Noah's Lent.

And the Rain was upon the Earth forty days and forty nights, Gen. 7. 12.

During this time *Noah* and his Sons (so I find it in the Eastern Traditions) kept a Solemn Fast, taking meat but once a day. *ונוח אור מן צאם אל ארבעין יום אל מקדסה אלספיתח* *Catena Veterum,* that is, And *Noah* was the first who made the forty days Holy, (or instituted the *Quadragesimal Fast* in the Ark, *Caten. Arabica.* *precipue Orientalium. in Pentateuchum, Arabice MS. in* Cap. 24. If it be as the Tradition pretendeth to, the Institution of Lent is ancients than we took it for.
Arch. Bibl. Bod.

CHAP.

CHAP. VII.

Cæci & Claudi.

And (the Jebusite) spake unto David, saying, Thou shalt not come up hither unless thou take away the Blind and the Lame, saying (with themselves) David shall not come up hither. And David said in that day, Whosoever smiteth the Jebusite, and recovereth to the Fort, and (smiteth) the Lame and the Blind, hated of Davids Soul, — Therefore they said, The Blind and the Lame shall not come into the House, 2 Sam. 5. 6, 8. So the Original expressly.

TO prepare for that meaning of the words which I intend to take upon me, I shall insist a while upon some unobserved *superstitions* of the *Ancients* in the *foundations* and *assurances* of their *Cities*, *Forts*, &c.

'Twas a Rule the trembling Heathen went by, to undertake nothing, (nothing anew especially) *inauspicato*, without some *ominous performance*, we may call it what we please, but they did it upon grounds thoroughly concern'd in experience and effect still attaining their end by what dark and secret ways of cooperation soever brought to pass, as undiscovered to themselves as us.

To the matter in hand, the first was the *propitiation* of the place by *reconciling* the *Genius* with a respective *Sacrifice*, *ἐπὶ ᾧ θυσίαις ἰγχεύεις ἐξελίσσονται δαίμονες*, &c. saith *Hesychius Milesius* concerning the foundation of *Byzantium*.

Like Ceremonies were performed by *Alexander* at the building of *Alexandria*, as *Arrian* in the third Book of his *Expedition*. *Βασ. Αλεξανδ.*

Such are often remembered by *Joannes Antiochenus*, and out of him repeated by the *Fasti Siculi*, *George Cedren*, and others.

But I chuse to instance a less known passage out of *Abdipphaker* in his *Arabick History* of the Foundation of *Antioch*.

When.

When this was laid by *Antiochus* the King, it happened that whatsoever the *Workmen* dug up by day, was again thrown in by night, and they were affrighted from the work by a dreadful Apparition. The King call'd for the *Astrologers* and *Wisemen*, who after *Sacrifice* rightly performed, discovered an appearance of *Almarick* or *Mars*. It was agreed therefore אנה יכנן עליו אסמך היכא עטימא ויצנפון עליה צורה והנעלה אלברנה עליו טאלעח that a magnificent Temple should be erected to his name, and his statue there set up, and that the foundation of the City should be laid under his Ascendent, &c. Also an Anniversary of three days festival was instituted, &c. and the Author saith, that these things continued חתי טור עיסי אבן מרים צלי אללה עריה וסלם until the Manifestation of *Jesus* the son of *Mary*. Peace and the Prayer of God be upon him.

Abdilphaker.
Arab. MS. in
Arch. Landin.

This Tradition of the *Arabian* includes another manner of the Ancients laying the Foundation of their Metropolitan Cities under a certain Configuration of the Heavens the most propitious that could be erected for the time being.

So *Muazzas* the Top of the *Fatimean* Family, caused the City of *Gran Cairo* to be set up under the same Ascendent of *Almarick* והוקאהר אלפלך that as *Mars* had a coercive power in the superior World, so the City might be *Coactrix Orbis* here below, therefore the name of it was called *Alchabira*, as the Note upon *Elmacinus* in the *Tarich Mulsliminorum*, lib. 3. p. 227.

Hali ad Car-
pum. Ptol. ad
verb. 15.

The Ascendent of a City (saith *Haly*) is that sign *cujus* ascensione quis incipit collocare *primarium lapidem*, which riseth in the Horoscope at the laying of the first stone.

Ptol. Tetrabl. 5.
6. 4. & 5.

The Art of this is to be taken out of the first part of *Apotelesmatical Construction*, called by *Ptolemy*, *Catholicon*, *Tetrabib. 1.* Where he appointeth his *Astrologer* in giving judgment of the Accidents of a City to take knowledge of the *Sun* and *Moons* place in the *Zodiack* which they had ἐν ταῖς καταρχαῖς ἢ ἢ κέντησαν μάλιστα τὸ ὠροσκοπῶν, at the laying of the foundation, but especially of the Ascendent as the most principal Angle.

According to these Rules *Tarucius Firmicus* cast the Nativity of *Rome*, and *Vectius Valens* an *Astrologer* of *Antioch*, that
of

of *Constantinople*, the figure whereof is extant in a *Greek Manuscript* in the *Vatican*. The *Horoscope* was *Cancer*, and the *Astrologer* judged by the appearances that the *City* should stand 702 years as the *Vatican Book*, as *Cedren* and others, 696. which if it be taken of those years, ἐν οἷς τὰ ἡ πόλις ἀπρῆτο ἔδει καὶ κατὰ τὰς αἰτίας, in which the *City* flourished under a full state of *Discipline*, the *Astrologer* was not so much out, as *Glycas* thinketh. And moreover before the taking of the *City* by *Mahomet* the Second, a great *Conjunction* was observed under the *Horoscope*. But in assigning the *Ascendent* of this *City*, the *Greeks* and *Arabians* agree not, nor the *Arabians* themselves. For in the *Tables* of *Alkis*, *Constantinople* is set under *Libra*, in *Pen. Isaac's* *Geography* under *Taurus*, and though the same place may have several *Horoscopes*, yet to so much variety it will be hard to reconcile the matter.

Zonaras Annal.
tom. 3. in *Con*
stant. Mag. p. 7.

Alkis Cyriac.
Tab. Astron. A-
rab. MS. in
Arch. Laudin.
Ben. Isaac.
Geograph. Arab.
MS. Ibid.

This *Superstition* hath been as commonly and more lately practised in the *West*.

At the instauration of *Rome* by *Paul* the third, *Gauricus* drew the *Figure* of the *Heavens*. *Vincentius Campanatius* observed the time by his *Astrolabe* toward the instant whereof he cried out with a loud voice. *Ecce, adest hora præcisa decima sexta fere completa*. Then immediately *Ennius Verulanus* the *Cardinal* laid the first stone.

The curious may see several *Nativities* of *Cities*, *Forts*, and *Castles*, with the *Judgments* given in *Gauricus*, *Jundin*, *Garcæus*, &c.

The *Figure* of the *Old Lodging* at *Merton College* is yet to be seen in one of the *Wardens* *Windows*. I set it not here down because it is already done by another in his *Book* against *Judicial Astrology*.

John Chambers.

These *Catholical Nativities* were so much believed in by the *Ancient Kings*, saith *Haly*, that they enquired into the *Genitures* of all the principal *Nati* under their dominions, where if the *Planets* were found to look with a malicious eye upon the *Nativity* of the *Kingdom*, *Interficiabant eum puerum, quod ejus Regnum erat contra Regnum ipsorum*.

It

It may be seen also what *Zonaras* hath reported of *Tiberius* and *Domitian*, Tom. 2. *Annal.* p. 174, & 198.

Now because that in the *Nativities* of Cities *ὡς ἐπὶ τῇ γενέσει* as in the *Genitures* of men, (faith *Ptolemy*) the *Atrology* is the same.

Therefore after consideration had of the life and being of the City from the *Horoscope*, the next care taken was of the *κλῆς τῆ τύχης*, or part of *Fortune*, the second *Ascendent*, so called in the *Figures* of men, or the *Horoscopus Athlorum*.

The *Part* of *Fortune* found out, was mysteriously included in a *Statue* of *Brass*, *τελεστικῶς*, *Telestically* prepared. The *Rites* were, *A pure Virgin* was offered up in *Sacrifice*. *A Statue* of the *Virgin* set up, imposed upon with a *New* and *secret Name*, and *Sacrifice* done to *That*. And all this *δὲ ἀρχαίως καὶ τελεστῶς εἰς τὴν τύχην καὶ ἀποκαταστασὶν τὴν πόλιν*. For so the *Statue* was called *The Fortune of the City*.

Joh. Antioch. in Arch. Barroccian. So in *Seleucus* his foundation of *Antioch*, *δοσίαν ποιήσας κόρην παρθένον ὀνόματι Αἰμάδην εἰσάγει ἀνδραγαθὴν εἰλην χαλκὴν τὴν σφραγίδος κόρης τύχην τῇ πόλει, ἐυδίας ποιήσας αὐτῇ τῇ Τύχῃ δοσίαν, &c.*

The like *Ceremonies* were observed by the same *Founder* at the building of *Apamea*. *δοσίαν ποιήσας ἣν αὐτὸς μετετέλεσεν ἄνδραγαθὴ Πέλλα, &c.*

The *Fortune* of old *Byzantium* was called *Κηρώη, Ceroe*. When this was repaired into *Constantinople*, the *Emperor's Statue* was set up. *βασίλευσαν τῇ δεξιᾷ αὐτῇ χειρὶ τὴν Τύχην τὴν αὐτῆς πόλεως ἣν ἐκάλεσαν Ἀνθυσαν*. Holding in his right hand the *Fortune* of the City which he called *Anthusa*. But the *Sacrifice* was not as before.

The *Emperor* offered up *ἀνάμακτον δοσίαν, Incruentum Sacrificium, καὶ τῷ θεῷ*. A *Sacrifice* without blood, and not to the *Fortune* of the City, but to *God himself*.

Briefly thus. The *Founders* of old at the building of their principal Cities, Castles, or the like, caused their *Atrologers* to find out a *luckie position* of the *Heavens*, under which the first stone might be laid. The *Part* of *Fortune* found out in this first *Figure* was made the *Ascendent* of another. The first judged of the *Livelihood* and duration. The second of the outward *Glory* and *Fortune* of the City under the Influence of this

this latter configuration they erected a *Statue of Brass* into which this *Fortune* and *Genius* of the City was to be called by Art. Thus spirited with this secret power, it was disposed of in some eminent or recessful place of the City, and lookt upon as that thing which was only concern'd in the *fortune* and *fatality* of all.

Such a one was the *Trojan Palladium*, no *διοπετής*, saith *Joannes Antiochenus*, but *ξόανον τετελεσμένον*, or as *John Tzetzes* quoteth the place to *Lycophron*, *ώεσσκοπία χαλλίστη*, *telesmatically consecrated* or under a good *Horoscope* by *Asius* the *Philosopher*, and presented to the founder *Trous*, *εις νίκην κ' φυλάσσοντα τ' πόλιν ενδ' απ' αει* *ἀπαερίληπον*, i. e. as a *Statue* enabled by *Art* to preserve the City wherein it should be laid up in a *victrious* and *impregnable State*.

Olympiodorus relateth from *Valerius* Governor of *Thracia* under *Constantius* the Emperor, *ὡς ἀνδείωντων ἀργυρῶν τετελεσμένων* Phot. cod. 80. *εις Βαρβάρων ἀποκόλυσιν*, of certain *Silver statues* laid up under the confines of *Thracia* and *Illyria*, *Telesmatically consecrated* against the *Incurfions* of the *Barbarians*, which at the command of *Valerius* being dug out and taken away, *ὡς ὀλίγας ἡμέρας τὸ πρὸ τούτων μέσθ' ἅσων ἐπιτρέχει τὴν Θράκην*, &c. within a few days after all *Thracia* and *Illyria* was over-run by the *Goths* and *Huns*.

I say then of the *Claudi* and the *Cæci*, that they were no other than those *τὰ πάλαι ἀδόμενα σοιχειώδη τ' πόλεως φυλακτικὰ*, *Statuary Telesmes* so much celebrated of old (as *Nicetas*) which unless they kept the City, the *Watchman* laboured but in vain.

They were placed by the *Astrolagers* in some convenient Recess of the Fort, and had doubtless made good the place against *David's* men, but that as the great Sooth-fayer himself confessed, *There was no enchantment against Jacob, nor divination against Israel*, *Numb. 22. 23*.

The usual Interpretation of this place is, (and 'tis the best of the bad) that the *Jebusites* trusting themselves to the invincible condition of their Fort, brought up *Lame* and *Blind* men to cast a scorn upon *David's* approaches. Therefore his soul hated them. I am sure I have made the best of this con-

struction, and yet he that shall run it through all the Circumstances of the Text, will find it to be as impertinently cast up, as that of the *Chaldee*, which instead of the *Lamé* and the *Blind* rendreth by way of Paraphrase, the sinners and ungodly *Jebusites*. Which some of the *Hebrews* endeavour to follow, but at an intolerable distance.

I shall not want for a very considerable part of them, who though they have not lighted upon the very same, yet have said enough as to the clearness and advancement of that sense and meaning, which I have resolved upon. In the *Celi Jakar* you'll find that the *Lamé* and the *Blind* may be taken for *Images*.

R. D. Chimchi.
R. Lev. Ben
Gerson. Celi
Jakar. & R. E-
say. in locum.

R. Solomon saith expressly הַצִּלְמוֹת הַכְּסֵפִים that they were so, and R. David that they were צִלְמוֹת הַנְּחֹשֶׁת *Images of Brass*, R. Esay, as R. David and Levi Ben Gerson say moreover — That the *Blind* and the *Lamé* were *Images* written upon with the oath which *Abraham* and *Isaac* made to *Abimelech*, and that they were call'd *Blind* and *Lamé*, because they had eyes and saw not, they had feet and walkt not, &c.

But as concerning the conceit of *Abraham* and *Isaac's* oath to *Abimelech* I leave it at large. That which I take from them is, that they were *Images of Brass*, and the reason why they were called the *Blind* and the *Lamé*, which if it had not been suggested by them, yet is the very phrase of the Scripture.

They were the *Stoichiodæ* or *Constellated Images of Brass*, set up in the Recess of the Fort, called in scorn (as they were hated by *David's* soul) the *Blind* and the *Lamé*. Yet so surely entrusted with the keeping of the place, that if they did not hold it out, the *Jebusites* said they should not come into the House, that is, they would never again commit the safety of the Fort to such *Palladiums* as these. Therefore they (that is, the *Jebusites*) said the *Blind* and the *Lamé*, &c.

CHAP. VIII.

Wherefore you shall make Images of your Emrods and Images of your Mice that marr the Land, and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your Gods, and from off your Land. 1 Sam. 6. 5.

WHEN the Ark was taken Captive and detained by the prophane Philistines, the hand of God was sore upon them, and smote them with Hemorrhoids, & ebullierunt villa & agri in medio Regionis illius, & nati sunt mures, & facta est confusio mortis magna in Civitate. So the vulgar addeth, the ancient Greek Copies have it not. The later agree not, some Hebrew Copies acknowledg it not, saith Mendoza, as if there were any that did. 'Tis found indeed in the Dras, as Chimchi hath observed. And it cannot be denied to the Romanists, but that it seemeth to be wanting, but by no means to be so supplied. 'Twere better the Ark should shake still, than that Uzzah should hold it up. Howsoever 'tis true that there was a Plague of Mice, as well as of Hemorrhoids. Concerning which the Astrologers being consulted gave counsel that there should be made five golden Images of the Mice, and as many of the disease to give glory to the God of Israel. The number was according to the number of their Lords, but for the thing it self the expositors whatsoever pass lightly over it, or stop the mouth of the letter with a mystery, perceiving no more of the natural sense, than a bare trespass offering, but wondering withal and not without cause, what glory could accrew to the God of Israel from such a homely present as the counterfeite of a Mouse, or that which is worse. A thing which the Holy Ghost here vouchsafed not to call by its own name, for the Keri is *Tehorecem, Anorum Vestrorum*. But the meaning of the Images is Stoichiotal, and to be given out of the Telefmatical Traditions.

Γὰρ ἐν τῇ γένεσι καὶ φθορᾷ ἔστιν (saith Ptolomy in the Καρπὸς) πάγει Ptolem. Centi-
 καὶ ἂν ἐργῶν εἰδῶν, διὰ τὸ τοῦ ζῴου τέτυκται οἱ συγχευματικοὶ, τὰς λογ. Verb. 9.

ἐπεμβάσεις τῶν ἀστέρων σκοπεῖντες ἐπ' αὐτά. i.e. the generable and corruptible forms are affected by the Celestial, which therefore the Talismans make use of by observing the entrance of the stars into them.

The meaning is (saith *Hali Aben Rodoan*) or as the *Hebrew* translation, (*Abis Giafar*) that the forms of things here below are answered with the like figurations above, and that the Celestial forms have a ruling influence upon the sublunary: for example, the *Scorpion* and *Serpent* in Heaven upon those in earth. Therefore the *Sapientes imaginum inspiciebant quando planeta de subradiis solis egrediebatur, & ingrediebatur hos vultus, cumque in ascendente ponebant, & vultum quem intrabant sculpebant in Lapide, & miscebant cum eo alia ad hæc necessaria, faciebantque cum eo ex aptatione vel destructione quod volebant, &c.* Observed when a Planet was out of his Combustion, and entred into any of these forms, then placing the Planet in the *Horoscope* they engraved the form upon a stone, then adding what else was necessary they fitted it to preservation or destruction, as they pleased, &c.

These conceits the *Greeks* termed σοιχειώσεις otherwise Τελεσιμαγία, from whence the *Arabick Talismath*. The *Chaldeans* from the word in the Text *Tsalmanija*, Images. An experiment of the force is set down by *Hali* upon his own knowledg practised upon a *Saracens* servant in *diebus Camorbæ Regis*. The servant had been stung with a *Scorpion*, and was cured by his Master with a stone of this kind engraven upon with the figure of a *Scorpion*. And the *Saracen* said, that the figure was cut when the Moon was in the sign *Scorpio*, and that the sign was in one of the four Angles.

The mightiest in operation of this sort was *Apollonius Tyaenus*, a man of that note in the *Heathen* ballance, that *Hierocles* the *Stoick*, put him into the Scale with *Christ* himself, nay he accounted him the better man of the two, but which is sufficiently returned upon him by *Eusebius Pamph. Cont. Hieroclem*.

But the performances of this man had such appearances of wonder, that they extorted this doubt from the *Orthodox* themselves

themselves, Εἰ θεός ἐστι δημιουργός καὶ δεσπότης τῆ κτίσεως, πῶς τὰ Ἀπολλωνίου Τελέσματα ἐν τοῖς μέρεσι τῆ κτίσεως δύναται; καὶ γὰρ θαλάσσης ὀρεμας καὶ ἀνέμων φορέας καὶ μυῶν καὶ θηρίων ὀπιδεσμάς, ὡς ὀρεῶμεν, κωλύεσθαι, &c. *Justin Martyr Ref. ad Orthod. quæst. 24. 2. 5.*
 If God be the Creator and Lord of the World, how comes it to pass that Apollonius his Telestines have so much over-rul'd the course of things? for we see that they also have stilled the Waves of the Sea, and the raging of the Winds, and prevailing against the noisom Flies and incursions of wild Beasts, &c.

And though *Philostratus* in that large Legend of his life hath no memory of these things, yet they are constantly ascribed unto this name by *Codinus*, *Cedren*, *Hesychius*, *Olympiodorus*, the Greek *Ms.* cited by *Leunclavius*, *The Chronicon Alexandrinum* and *John Tzetzes*, C. 60. of his third *Chiliad*. *quod omnino legendum* (saith *Scaliger*) *siquidem horum scripturæ notitiam habere placet; & sane lectio non injucunda.* Nam in illo capite Apollonius sculptura *Culicum & Ciconiarum, culices Antiochiam, Ciconius Byzantium ingredi prohibuit.* *Joseph. Scalig. Epist. 180.*

But a fuller Tradition of this matter I shall here set down out of *Dominius* cited by *Joannes Antiochenus Melala* in the 10 Book of his *Chronography*.

* Ἦν δὲ τοῖς χρόνοις τῆ βασιλείας τοῦ αὐτοῦ Δομιτιανῆος ὁ σοφώτατος Ἀπολλωνίου ὁ Τυανεύς, καὶ ἡκιστα πεπολιμένος καὶ πανταχῶς ποιῶν Τελέσματα εἰς τὰς πόλεις καὶ εἰς τὰς χώρας, ὅστις ἀπὸ τῆ Ρώμης ἐξελθὼν κατέλαβε τὸ Βυζάντιον, καὶ εἰσελθὼν εἰς Βυζάντιον, πῶς νῦν λεγόμενὴν ἑσυχῶς Κωνσταντινέπολιν ἐποίησε καὶ ἐκεῖ πολλὰ Τελέσματα παρεκκληθεὶς ἀπὸ τοῦ Βυζαντίων, τὸ τοῦ Πελαργῶν, καὶ τὸ τοῦ Λύκου ποταμοῦ τὸ κατὰ μέσος τῆ πόλεως παρερχομένη, καὶ τὸ τῆ χελώνης καὶ τὸ τοῦ ἵππου, καὶ ἄλλα πλεονάσματα καὶ λοιπὸν ἀπὸ τοῦ Βυζαντίου ἐξελθὼν ἐποίησε εἰς τὰς ἄλλας πόλεις ὁ αὐτὸς Ἀπολλωνίου Τελέσματα, καὶ ἦλθεν ὅτι πῶς Συρίαν ἀπὸ Τυάνων, καὶ εἰσῆλθεν ἐν Ἀντιοχείᾳ τῇ μεγάλῃ, καὶ ἦσαν αὐτὸν οἱ Ἀντιοχεῖς κτήτορες πείσσαι καλεῖν Τελέσματα ὥστε εἰσελθόντο, καὶ ἐποίησεν εἰς τὴν Βόρραν ἄνεμον, θύσας τὸ αὐτὸ Τελέσμα κατὰ τὴν ἀνατολικὴν πόρταν.

In the same times of the Reign of Domitian, flourished the most learned Apollonius Tyaneus who got himself a great name by travelling about and making Telestines in all places where he came, for the Cities and the Countries. From Rome he went to Byzantium, and entering into that City of Byzus, (now more happily called

Constan-

Constantinople) he made there also many *Telefmes* at the instance of the Citizens, as that against the Storks, against the River Lycus which passeth by through the middle of the City, that against the Tortoises, that against the Horses and other strange things. Then afterward leaving Byzantium he went and did the like in other Cities. From Tyanis he came into Syria, and so to Antioch the great, where also he was desired by the chief men of the City to make such *Telefmes* as they had need of. And he made one against the Northern wind, and set it up upon the East part of the City.

The Author goeth on, and at large describeth *Apollonius* his charms against the Gnats and Scorpions, adding moreover that *Apollonius* walking upon a day with the chief men of the City to observe the situation of the place, happened upon a ruinous Pillar, and enquiring into the purpose of that, the Citizens related unto him, that in the days of *Caius Cesar* when the City had been shaken with an Earth-quake *Δεββόριος* τις φιλόσοφος τέλεις ἐποίησε τὸ τέλεσμα τῶτο, ὥστε δονομένην τὴν πόλιν ὑπὸ σεισμῷ μὴ πῆλιν, σῆσας τὸν κίονα καὶ ὑψώσαν αὐτὴν στήλαιον μαρμαρίνον, καὶ ἐν τῷ στήθει αὐτῆς ἔγραψεν Ἀσσεια. Ἀπῶτα. καὶ τυφονικῶς πρὸς ὑπὸ τῷ ἀσσειᾷ γινόμενῳ χαμαὶ τὸ ἐπάνω τῷ κίονι στήλαιον ἔποιε. One *Debborius* a *Talisman* to prevent the falling of the City in case an earthquake should happen again, set up this Pillar, and upon that a marble *Pectoral* inscribed *Ασσεια, Απῶτα*, but which in process of time had been consumed by lightning, &c. The Citizens therefore were earnest with him, to set up a new *Telefme*, but *Apollonius* fetching a deep sigh ἀνεβάλετο τὸ ποιῆσαι ἄλλο τέλεσμα καὶ σειμῶν refused to make any further *Telefmes* against the Earth-quakes; but the Citizens being urgent upon him, he took writing Tables and foretold as followeth. Καὶ σὺ πόλις Ἀντιόχεια δὶς πῆδεις. ἀλλὰ καὶ πάλιν ἐλεύσεται σοι χαμός, ὅτε δὴ ἐπὶ σῆμασι κείσῃ σεισμῶς, δὶς δὲ αὐτὴ πρὸς χάυσιν ἐπαρ' αἰγιαλοῖς ὄρνῃται, οὐ μὴ πάλιν πῆδεις.

And thou miserable City of Antioch shalt suffer twice, and a third time shall come upon thee, wherein thou shalt be consumed by fire, even in that part by which *Orontes* runneth. And it may be thou shalt suffer yet once more.

This

Johan. Antio-
chen. Ms. in
Arch. Barocian
Bib. Bod.

This written, he delivered the Tables to the Citizens, and departed unto *Seleucia*, and from thence into *Egypt*, Καὶ οὕτως Δαμνίνῳ ὁ σωφράσις συνεγέγραπτο τούτα.

But the most concerning *Telefme* to the matter in hand that against the Scorpions, ὁμοίως δ' ἐπέποιε τέλεσμα ἐν αὐτῇ τῇ πόλει (Ἀντιοχείᾳ τῇ μεγάλῃ) καὶ διὰ τοῦ Σκορπίου, πρὸς τὸ μὴ τολμᾶν αὐτοῦ πλησιάζειν τῇ χώρᾳ. καὶ ἔθηκε τὸ αὐτὸ Τέλεσμα ἐν μέσῳ τῆ πόλεως, ποιήσας χαλκῶν Σκόρπον, καὶ χύσας αὐτὸν μέσῳ ἐπὶ πύλωνα μικρὸν, καὶ ἐγένοντο ἀφανεῖς οἱ Σκόρποι ἐκ τῆ ἐνοείας Ἀντιοχείας πόλεως. *Apolonius* caused an Image of a Scorpion to be molten in Brass, and set it up upon a little Pillar in the midst of the City of Antioch, and the Scorpions vanished out of all their Coasts.

A like *Telefme* to this was set up at *Hempts* a City of Syria *Apamea*, that which *Ptolomy* calleth *ἑμισα*. In the middle of this, saith an Arabick Geographer, a stone there is set up in a Wall having upon it the figure of a Scorpion, and when any one is bitten he bringeth Clay and taketh out the figure, which having applied to the place affected, he is immediately cured. Geograph. Nubiens Clim. 3. part. 5.

In the nether Region of Grand *Cairo* the Crocodiles were harmless, in the upper they destroyed the Inhabitants. To provide against this, the *Talismans* cast a leaden Crocodile, which written upon with an *Ægyptian* Charm they buried in the foundation of a Temple. This for a long time defended the people, but when at the Command of *Achmet Ben Tolon* the Caliph the leaden Image was melted, the Crocodiles returned to their own malice again. Cardan. de subtilitat. l. 9. Scalliger. exercit. 196. Num. 6. Joan. Bodin. mag. demonoman. l. 3. c. 6.

The τύχη τῆ πόλεως or fortune of *Byzantium* stood with one foot in a Ship of Brass, the Statue concern'd the general Genium of the whole City. The Ship was a *Telefme* erected against the dangers of that tempestuous Sea, and while it stood entire filled the rage, but some parts thereof being (none knew how) broken off and conveyed away, the Sea began to be as unruly as before. The cause whereof being curiously enquired after and discovered, the broken pieces were solicitously searched, found out and put together again, and forthwith the Winds and Seas obeyed.

Zonaras Anna-
lium Tom. 3.
in Anastasio.

Ἰνα ὅ γινόμεν ἀκευβόω εἰ τὸ τοῦ ὡς ἀληθῶς τῆ ἡμῶν πλοίων εἰσπλῆ κα-
λυμα ἦν, ἀφῆρηντο αὐτοῖς τὰ μέρη τῆ νηὸς ἐκείνης, καὶ ὅσαι ἡμῶν νηὶ
χρον τότε εἰσπλέουσαι πένυμα] ὁ αὐτοῖς βία γέγονασιν ὁ παρόρμητοι ἐντεῦθεν
ἐβεβαιώθησαν ἐκ τῆ θραυσθῆναι τὴν χαλκὴν νῆα ἐκείνην τὴν καλύμην γένε-
σθαι τῆ εἰς τὴν πόλιν εἰσπλεῖ ἡμῶν πλοίων ἡμῶν φορητῶν, καὶ τὴν ναὺν ἐκεί-
νην ἐπιμαλίας ἀξιώσαντες ἀνεκρίνισαν, i. e. And that it might be
certainly known that this indeed was the cause why the Ships
could not safely arrive, the pieces of the Brasse were again taken
away. Thenceforth whatsoever Vessels toucht upon the Coast
were driven back by the violence of the Winds. This con-
firm'd them in opinion that the breaking of the Brasse Ship
was that which hindred their Carriages from coming up to
the City. They therefore caused the Ship to be most carefully
repaired.

These Consecrations (for so also they are called) were more
usually but not only practised in the East. For Gregory of
Tours reporteth, that at the repairing of a Bridge in Paris,
there was found the Images of a Serpent and Dormouse in Brasse,
and that at the taking away of these, the Serpents and the
Mice came up in great number. More might be added of the
Serpentina columna, and the *Statua Equestris abenea*, set up (this
latter) against the Plague in Constantinople, the destruction
whereof hath been followed with fearful and periodical Morta-
lities. But enough hath been said, Mizaldus may be seen, and
the late Author of the Curiosities.

If we draw all up, the Sum will be the Ancient Rite of
Averruncation, That in case a City or Country should be infe-
sted with any Plague either of Disease or noxious Creature, the
Talismans were consulted and desired to erect an Image of the
Plague under a certain Influence of Cœlestial Configuration.

And this I say was the cause why the Philistin Astrologers
gave counsel that golden Images should be made of the *Hæ-
morrhoides*, and the Mice that marred the Land, to give glory
to the God of Israel.

The Teleme against the Mice according to Paracelsus is to
have this manner of Consecration. *Make an Iron Mouse under*
the

Leunclav. pan-
dect. hist. Turc.
Num. 130.
Mizald. Cent.
MS. Gaffarel.
curiositez inno-
yes sur la scul-
pture Talisma-
ni que des pers.
c. 6.

the Conjunction of Saturn and Mars, and in the House of ♃. Imprint upon the Belly Albamatatox, &c. Then place the Telesme in the middle of the House, and the Vermin shall instantly leave the place. More than so he promiseth. Take a live Mouse and tie it to the Iron Image, and it shall die immediately. But I undertake not that the Golden Mice were so ceremoniously consecrated; yet that they had a Telesmatical way of preparation answerable to the beginnings and mediocrity of the Art, my own reason, and above that the weight of Maimons words induce me to conclude.

Archidox. mag.
l. 3. p. 135. edit.
Lat. Germani-
ce. p. 102.

I say (saith he) of that of Samuel concerning the Images of the Hemorrhoids, that they were so called not so much from their external form, as from a secret influence within, remedial against the plague in the hinder parts.

More Nevoth.
Part. I. c. 1.

The Astrologers had perceived that this God had been pleased with the Brazen Serpent, which Moses the Talisman (so they would account him) set up upon a Pole in the Wilderness, Numb. 21. 8. And I need not stick to affirm, that this Brazen Serpent against the Fiery Serpents was the first occasion (I say not given) but taken, of all these Telesmatical practices.

And thus also we may come to know (See Pliny Lib. 10. C. 27. Cyrenaici Achorum: Deum muscarum multitudine pestilentiam inferente, invocant, why the God of Ekron was called by the name of Baal-zebub, that is, βααλ μύιας (as the Lxx) or the Fly-God. The Greek Copies of the Evangelists for the most part read βελζεβουλ Beelzeboul, Deus or Belus Stercoreus. So the Printed Arabick and the Hebrew Translation of St. Mat. But I presume not originally. And so St. Hierom observed, for seeing the Idiom of Zebul is Syriack, it would have been expected, that that Paraphrase should not have read as it doth, (and undoubtedly ought) Beelzebub.

But for the reason, if any could be given, Scaliger was likely to give as good as another, and yet his reason is, that the Scripture put this name upon the God of Ekron by way of derision, quod in Templo Hierosolymitano Muscæ carnes victimarum non liguriebant, quum tamen Gentium fana à muscis infestarentur propter nidorem victimarum.

G.

True

Syntagmat. 2.
c. 6.

True indeed it is out of the *Pirke Avoth*, that a Fly was never seen in the *Slaughter-House* of the Temple. And 'twas a privilege of the *Jewish* Sacrifices above those of the Heathen. But that therefore the God of *Ekyon* should be call'd the Fly-God, is a reason below that mans sagacity. He was properly so called, as the most learned *Selden*. But for the cause he confesseth, *Nequeo dicere, nec mihi quis alius opinor satis potest.*

But the *Ekyonites* were pestered with noisom flies; To avert this Nuisance the Astrologers set up the Image of a Fly *Telestomatically* endued; the People finding the benefit of this *Απομύσιον* made it a God. The *Israelites* themselves did as much to the *Brazen Serpent*.

It will be to the purpose here to add a not much unlike accident of Heathen Story noted by the Scholiast of *Aristophanes* in *Αχαρνῆς* to these words of the Poet.

Ο' ξανθίας ἢ φαλλόν.

He telleth you there that *Phallus* is, ξύλον ὀπίμυχας, ἔχον ἐν τῷ ἄκρῳ σκύπνον αἰδοῖον ὑψηλὸν, ἴσχυο ἢ ὁ φαλλὸς τῷ Διονύσῳ. *A long Pole fitted at the top with a coriaceum virile pudendum, and that this used to be set up in honour to Bacchus, &c.* It was a kind of *Priapus*, the Figures whereof I had rather you should see in the *Marbles*.

It happened (saith the Scholiast) that some of these Images were brought from *Eluthera*, a City of *Boeotia*, to *Athens*. οἱ δ' Ἀθηνοὶ ἐκ ἐλζαντο μὴ πῦς ἢ θεόν, ὅτι ἔχ' ἀμώγιαν αὐτοῖς ταῦτα βουλευομένοις ἀπέβη. And the Athenians did not so duly and honourably receive the God, but this rash advice of theirs did not so well succeed unto them.

Scholiast. *Aristoph.* p. 272. Edit. Froben. An. 1547.

Μηνίσωμεν γὰρ τὸ θεῖον, νόσῳ κατέσκηψεν εἰς τὰ αἰδοῖα τῶν ἀνδρῶν, καὶ τὸ θεῖον ἀνήκεσεν ἦν. ὡς δ' ἀπαῖπον πρὸς τὴν νόσον κρείττω γενομένην πάσης μαγανείας καὶ τεχνῆς ἀπεσάλπισαν θεωροῖ μετὰ σωδῆς. οἱ δ' ἐπανελθόντες ἔρασαν ἴασιν ἢ μόνην ταύτην εἰ διὰ πάσης πῦς ἀγριεῖν ἢ θεόν. πειδέντες ἐν τοῖς ἡγελμένοις οἱ Ἀθηναῖοι, φαλλὸς ἰδίᾳ τὴν καὶ δημοσίᾳ κατεσκόλιασαν, καὶ τέτοις ἐγέγραον τὸ θεῖον, ὑπόμνημα ποιοῦμενοι τῆς πάθους. For the angry God struck them with an incurable disease in the Secret parts, which being given over as impossible to be

be dealt with by any art or legerdemain, they made haste to send to the Oracle, and this answer was returned, that the only way to be rid of the Disease was to receive the God with all reverence. The Athenians persuaded by this made themselves Images of these things, (φαλλοὶ) privately and publicly, and with these they did honour to the God in memory of the Disease.

CHAP. IX.

Γεγραμμενός.

Acts 19. 35.

ΚΑΤΑΞΕΙΛΑΣ ὃ ὁ γεγραμμενός τ' ὄχλον, φησιν. Ἄνδρες Ἐφεῖσι, πῆς γάρ ἐστιν ἄνθρωπος, ὃς ἔγνωσκε πῶς Ἐφεσίων πόλιν Νεωκόρον ἔσαν τ' μεγάλης θεᾶς Ἀρτέμιδος, καὶ τῷ Διοπίτῃ.

Here Γεγραμμενός is falsly; Νεωκόρος, not fully rendered. Our own Translation is; *And when the Town Clerk had appeased People, &c.*

But then it should rather have been as in *Thucydides*, γεγραμμενός τ' πόλεως, that is, ὁ εἰσὼς ἐν τῇ κοινῇ τὰ τῷ δήμῳ γεγράμματα ἀναγινώσκειν, i. e. *The Reader of the common Records*, as the Scholiast there.

But a man of this calling, ὁ λεγόμενος γεγραμμενός, (as the Greek Orator of *Æschines*) must not have undertaken upon the unweildy People. The *Syriack* therefore and *Arabick* Translations render it, *A chief man of the City*. The *Æthiopic* as the vulgar, simply, *The Scribe*, truly enough to the Letter, but not filling up the sense, nor themselves well knowing what they mean. *De Dieu* findeth in the Glossary, Γεγραμμενός, *Scriba, Tesserarius*. Therefore (saith he) *Quum hic in Urbe Epheso designatur aliquis qui absolute vocatur ὁ γεγραμμενός merito intelligitur præfectus, qui militibus Symbola & munia præscribit.*

But none of all this will do right to the word. 'Tis thus.

At that time the *Asiarchæ* (so they are termed, *ver.* 31.) who advised *Paul* not to adventure himself into the Theater exhibited the *Olympicks* at *Ephesus* to the honor of *Diana*, which is a reason to me why *Paul* notwithstanding his purpose in the spirit to go to *Jerusalem*, yet staid in *Asia* for a season to win the more to his way, out of that solemn confluence of Heathen Saints then gathered together, ἐκ πάσης τῆς Ἀσίας, out of the whole *Common* of *Asia*.

In these Celebrations three principal Officers of *Ludicrous*, but Holy State were concerned.

The *Αλυτάρχης*, the *Γραμματεὺς*, and the *Αμφιθαλής*. I learn this of an ancient Author quoted by *Joannes Antiochenus Melala*, in the 12th Book of his *Chronography*. Καὶ ἐγένετο ἐν αὐτῇ Ἀντοχείᾳ Ἀλυτάρχης ἐν τῇ αὐτῇ δεῖα κηλεύσει ὄνομαθεὶς παρ' αὐτῶν Ἀφρόνιου, ὁ ἀπὸ ἐπαρχῶν πολίτης Ἀντοχεὺς ὅστις φορέσας τὸ γῆμα τῶ Ἀλυτάρχη, πὰς μὲν ἡμέρας ἐπὶ αὐτῷ καὶ προσεκυνεῖτο ὡς αὐτὸς ὁ Ζεὺς. μὴ ἀνιῶν δ' εἰς δίκον τὰς αὐτὰς ἡμέρας, μήτε δ' εἰς κλίνην ἀναπίπτων, ἀλλ' εἰς ὕψος ἐκδιδύδων εἰς ἕδραν ὡς ἀνδρῶν λίδων καὶ κρητάρων στωμάτων, καὶ θρῠνῆς ψάδα, ἐφόρει δ' ἐπὶ σολῆν διὰ χυσοῦν ἀσπρῶν ὡς τὴν γῆν, καὶ σέφανον ἀπὸ λυχνιῶν καὶ μαργαριτῶν, καὶ ἄλλων πμῶν, καὶ κατέχευε ῥάβδον ἐβελλίνην, φορῶν εἰς τοὺς ἰδίους πόδας σαρδάνια ἀσπρὰ, &c.

Ὁ δ' ὁ Γραμματεὺς παρεχειέσθην παρ' αὐτῶν ἀπὸ τῆς βαλῆς, καὶ τῆς δῆμης, ὀνόματι Πομπειανὸς Κοιῆσως, ὁ ἐκ γένους συγχλητικῶν Ρώμης ὑπάρχων, φορέσας καὶ αὐτὸς σολῆν ἀσπρῶν καὶ σέφανον ὀλόχυσον, πύπην φυλλοειδῶν, ὕπνινά ἐπίμων καὶ προσεκύνων ὡς πῖνα, φησὶν, Ἀπόλλωνα.

Ἡ αὐτὴ δ' ἐβλή καὶ ὁ δῆμος πάλιν παρεβάλλοντο Ἀμφιθαλῆν ὀνόματι Κάσιον Ἰλλέσειον, φορῶντα ὡσαύτως σολῆν ἀσπρῶν ὀλοσηκιδῶν, καὶ σέφανον πεπλεγμένον ἀπὸ δαρνίνων φύλλων, καὶ ἐν τῇ μέσῳ σιδήρειον χρυσῶν ἔχον τὴν Δία, ὄνπινά Ἀμφιθαλῆν ἐπίμων καὶ προσεκύνων ὡς τὴν Ἑμῶν. κατὰ δὲ τὸ σφῶς Δομῶντος ἡ χερνογεσφῶ πάντα ταῦτα συνέγχελετο, &c.

That after the reviving of the long intermitted sports (by an Edict from the Emperor *Commodus*) in the same Sacred Sanctuary *Aphronius* a Citizen of *Antioch*, and one of the *Expræfecti*,

was

Job. Antioch.
MS. in Arch.
Baroccian.
Bibl. Bod. Lib.
12. Περὶ γένων
των Κομῶδων
ἑσπέρως, καὶ
παρ' αὐτῶν Ὀλυμ-
πίων Ἀντοχείας
τῆς μεγάλης.

was first named Alytarcha, under the person whereof he was daily honour'd and ador'd by the name of Jupiter. And during the Solemnity, never came within doors, or lay upon Bed, but slept upon the ground, in the open air, lying upon stones covered over with a rush mat, and clean Carpets. His Habit was a long gilded Robe white as the Snow, upon his Head a Crown of Carbuncles, Pearls, and other precious Stones. In his hand an Ivory Scepter and white Sandals upon his feet.

The Grammateus then first chosen by the Senate and People was Pompeianus by Name, a Quæstor, and descended of the Roman Senators. His habit also was a long white Robe, upon his head a Crown all of Gold made after the Laureat Fashion. And Him they honoured and adored under the Name of Apollo.

The same Senate and People chose Cassius Illustrius Amphithales, whose habit was in like manner a long white Robe of Silk, upon his head a wreath of Bays, in the middle (or hanging at his breast) a golden Pectoral, upon that the figure of Jupiter. He was honoured and adored by the name of Mercury, as I find all this in the learned Domininus his Chronography, &c. So Johan. Antiochenus.

Περὶ τοῦ
Ἰλλύσεως
Καισαρεὺς, &c.
Procopius Illu-
strius Caesaris
fis, &c.

The office of the Grammateus I conceive to have been the registering of the Victors names, the time and Stile of Rewards, &c. Which were therefore called τὰ γράμματα τῶν νικητῶν. The Records of the Holy Conquerors, as the inscription upon the Farnesian Marble: and the receipt or Office of these Records was answerably termed Γραμματεῖον. See Fabers Agonisticon, Lib. 3. c. 23. & 27.

And such a Scribe or Actuary as this was the γραμματεὺς ὁ γράμματα, Who when he had appeased the people, said, ye men of Ephesus, &c. Which how proper it was for him to do, will be easily confessed by them that shall consider what the Tradition hath that the Alytarcha was named by the Emperor, but the Grammateus and the Amphithales were chosen by the People themselves. And the Grammateus was first in order.

CHAP. X.


Newkōros.

Acts 19. 35.

What man among you is there that doth not know that the City of Ephesus is a Worshiper of the great Goddess Diana? &c.

Quatuor Evang.
Epist. Apostol.
& Apostolor.
Aët. Ms. Arab.
in Arch. Bibl.
Regiens.

SO we translate, as the vulgar, *Cultricem Dianæ*. The Arabick Paraphrast doth not seem to have understood it. Junius his Translation of that is, *Viri Ephesii, quis nescit Civitatem Ephesiorum esse Artemidis magnæ*. His note in the margin is, Greek *Newkōros non est hic*. I had otherwise thought it might be an error in the printed Copy, but I found it so too in a fair pointed manuscript in *Queens College Library*.

For the Greek, the Etymologists notation is, *Newkōros*  τὸ κορεῖν, τὸ καθαίρειν, καὶ τὸ νεῶς Ἀθηναῖος, from *Naos*, Attically *Neos*, and *κορεῖν* in the signification of *καθαίρειν*, One that maketh clean the Temple, *Newkōros* (saith *Phavorinus*) ὁ πλὴν Ἐκκλησίας κοσμῶν, κορεῖν δὲ τὸ σαρεῖν, one that sweepeth the Church. But *Suidas* ὁ δὲ Νεῶν κοσμῶν καὶ ἐν ᾧ ἑστῆκεν ἀλλ' ἔχ' ὁ σαρεῖν, Not one that sweeps but adorns and beautifies the Temple, *κορεῖν δὲ καλλωπίζειν*, ὁθεν καὶ *Newkōros*, as the Scholiast upon *Aristophanes*.

Scholias. Arist.
ad Νέφελ. p. 61.
Astronomicῶν.
Lib. 4. C. 7.

The word is sometimes read in *Latin* and elsewhere than in the inscription cited by *Gruter*, for *Julius Firmicus* saith *De-fluens a. ☿ Luna si plena lumine feratur ad ♃ facit magnos, &c. Neocoros quoque aut prophetas, vel Sacerdotum principes*. And the same Author in another place. *Serapis in Ægypto colitur, hic adoratur (i. e. Alexandria.) hujus simulacrum Neocororum turba custodit, & ad memoriam vetustatis errans populus ordinem sacrorum in honorem integerrimi ac prudentissimi hominis constitutum contentiosa hodie animositate custodit, &c.* Where also it may be noted that in great and frequented Temples, the *Neocori* made up a considerable number, and were distinguished therefore into degrees

degrees of order, as by that in the body of inscriptions. Ο' αρισ- Εξήγησις ὅλας
βύτα] Θ' Νεωκόρον τῷ μεγάλῃ Σεβαστῷ, and by the *vetus Ex- τῶ κόσμῳ, a fo.*
positio totius orbis, C. 18. in the Description of *Alexandria*. *Gotofred edit.*

The word is (by those who do it most properly) translated *Æditna*, so the *Syriack*. And it is the uttermost sense the Interpreters have as yet gone down into. We may render it as the *Italian* Translation by *Deodate*, *Sagrestano*, the *Sacrist* of *Mr. Selden*. the great Goddess *Diana*. But to be said here in so collective a sense of a whole City is without any known parallel in Books, if men of the greatest conversation in these have sufficiently observed.

In the marbles, (though less in these, but in the *Greek* Coins most frequently) it is found from the beginning of the Empire down to *Gallienus*. The Inscriptions are in those of *Augustus*. Καυπαρέων φιλοπολείτων Νεωκόρον. In the *Tiberian*. Παρεμφεΐτων Νεωκόρον. Περιγαμένων δὲ Νεωκόρον; In others, χρυσάνθων Σαρδάνων τῆς Νεωκόρον. Ἀκτὰ Πύθια Περειθίων Νεωκόρον. Εφεσίων Δ Νεωκόρον, Εφεσίων δὲ Νεωκόρον, καὶ τ' Αρτέμιδος.

Antonius Augustinus his note upon the word, is, *Questaparola per intender la dia molte d' a fare a quelli che veggono le Medaglie con qualche diligenza*. That it hath perplexed even those who have perused the Medals with the greatest circumspection and sagacity.

Casaubon to the *Monumentum Ancyranum*, hath this opinion. That when *Cæsar Augustus* and the succession by his example, granted to provincial Cities the erection of Altars and Temples, and exhibition of the Olympicks, &c. for the upholding of common interest, and to confess the Honor and Divinity of the Emperors, the Cities so indulged, accounted it a special grace to be filled the Νεωκόρῳ or *Sacrist* of the Solemnities. *Animadvers. in Sueton. p. 131.*

For other Moments making up to the untying of this hard word, I remit you to *Mr. Selden upon the fourth Arundel Marble*: where I think there is as much said, as by the revealed flock of Antiquity could possibly have been, though you may see to the latter *Petis. variar. Leſ. Lib. 4. C. 10.* But I shall let you down something out of an ancient Author, which will reconcile

reconcile the word to this very sense, and require it to a less strange and unlikely sound.

That the word is a term of Devotion respecting to these holy Games, the mentioned Marble intimateth enough. *Νεωκώρον δόγμα Συγκλήτι, καθ' ὃ δις Νεωκώροι γρόναμεν ἀγῶνα ἱερὸν, &c. Sacrum Certamen, &c.*

And the reverence indeed was of such an intemperate height, that not the solemnity it self only, but the people also for the time being, and the victors ever after were accounted and called *Holy*.

Johan. Antiochen. ubi Sup.

For, *Εἰ τις ἦξ αὐτῶν, ἔτε γυνή, ἔτε νέος, τῷ ἱερῷ φησι, δῆμος κροῖζονθ' ἐσέφθη, ὁ σεφάνεμθ' ὡς νικητῆς, στήθων ἔμμεν ἕως τ' ἐλευτῆς αὐτοῦ. εσφραγίζετο γὰρ ἐνθάδε μετ' ἃ ἀγῶνα καὶ ἐγένετο ἱερεὺς. ὡσαύτως καὶ παρδένος, φιλόσοφοι, αἷσε φανέμεναι ἐγένοντο μετ' ἃ ἀγῶνα ἱερεῖται.*

If any of the Company, whether Maiden or young Man, upon the acclamations of the holy People, were crowned, The Crowned as Victor, was to spend the rest of his days in a Cloister: for immediately after the Games were ended he was consecrated a Priest; likewise the Virgin Votaries, if crowned, were made Nuns.

Nay so yet more holy was the opinion of these games, that the Emperors themselves accounted it no fall of Majesty to bear the Alytarcha's part and be a May-King, or Mock-Jupiter in these Revels.

Εφόρεσε τὸ γῆμα τῷ Αλυτάρχει ὁ βασιλεὺς Διοκλητιανός· τῷ δ' ὅσον ὁ Αλυτάρχης ἀπαρὸν ὀλοσυνικὸν ἐφόρει, ὁ δ' βασιλεὺς ἀντὶ τῆς ἀπαρῆς ἐφόρεσε πορφύρεον. Ταδὲ ἄλλα πάντα, ὡς ἦν ἐθῆς τῷ Αλυτάρχει φορεῖν, κρατῶν τῷ ἱερῷ βαβδον, καὶ πρὸς κυνῶν τ' ὄμιμον.

The Emperor Diocletian (as the same Author out of *Domininus*) took upon him the person of the Alytarcha, with this difference only, that whereas the Alytarcha wore a long white Robe of Silk, the Emperor wore one of Purple. In all other respects he was habited as the Alytarcha used to be, holding in his hand a holy Scepter, and doing reverence to the People.

And as if he had been greater in these than in the Imperial Robes, *μετ' ὃν πληρώσει τὰ Ὀλύμπια, ἔχ' ἔλετο βασιλεύειν. λέγων, ὅτι α' πεδύμω τῷ βασιλείᾳ, καὶ ἐφόρεσα γῆμα τῷ ἀθανάτῃ Δίῳ. Καὶ ἔληγε ἐμμεν ἕως, &c. i. e. The Olympicks ended, he would be King*

King no longer, saying, *I have put off the Empire by putting on the habit of Immortal Jupiter. And so continued ever after.*

The like was done by *Maximinian*, as the same Author in his life.

Put all this together, and the sum will be,

That the Celebration of these Games in this or that City of the *Common*, was a Solemnity thoroughly sanctified in the opinion of the People, as an observance of high Devotion and Religion to the Gods and Emperors, the performance whereof could not be done without a Priesthood of Ministers.

And to that sense the *Asiarchæ* ought rather to have been rendred, not *Principes* (as the vulgar (or *Primores*,) as the *Syriack* and *Arabick*.) that is, the Chief of *Asia*, as we: (though this will hold too) but *Sacerdotes Summi*, The High Priests of the solemnity: the Devotion whereof could not but move the City so obliged very much to affect the Dignity and Title of the *Newsges*, to adituate such a piece of Divine Office, where so many Gods were present by their *Proxies*, where not the sports themselves, but all the Company were reputed *Holy* for that time, and some accounted so ever after.

The Grace of this how often it was granted to this or that City, (as to some it was the *fourth* time) so often was the stile expressed in the imperial Coyns, to the present purpose that of *Valerian* serveth best.

Upon the Reverse three Temples, in the midst an Altar, with the fire kindled, and wreathed about with a Serpent (the Heathen *Hieroglyphick* of Mysteries and Religion) with this Inscription, *Νικημένη των τρις Νεωργων*. Upon the face three Heads, answerable to the three Temples; The first of the Emperor himself, the other of his two Sons, *Gallienus* and *Valerian Cæsar*.

Du Choul Discours. de la Religion des anciens Romains, p. 117.

For the Connotation of the turn or time as *Νις τρις*, &c. with mention of the Deity sometimes, but so often without it. The reason is hard and slippery. The last resolution that I know to have been made is this: That in all likelihood, The *Mater Deum* or the Mother of the Gods was common to all the Cities of *Asia*; and that whensoever the *Newsges* is written

H

with

with a note of the time only, as in those of the *Gallieni*; *Σμυρναίων δις Νεωκόρων*. In those of *Caius*; *Σελευκίων Νεωκόρων*, &c. and most constantly so, The Mother of the Gods is to be understood. Otherwise, if the special Deity of the place be mentioned, as *Μαγνήτων Νεωκόρων Αρτέμιδος* in those of *Maximine*, and *Εφεσίων δις Νεωκόρων καὶ τῆς Αρτέμιδος*, the God of the place is to be meant single.

Certainly the Games could not wear out so much of their old relation as not to be principally addressed to the Gods of the first right, though not without a flattering concernment of the Emperors, the Gods below (as the times then were) having taken the place of those above. The old Gods of the Games were *Jupiter* in the first place, and the next *Apollo*. And that the respect to them continued still and beyond these days of *Claudius*, is plain by the note before, where the later is represented by the *Grammateus*, the former in the *Alytarcha*'s part. And so I doubt not to understand the *Reverses*, where the *Νεωκόροι* are set down without expression of the Deity. Where 'tis otherwise (and that is not often, especially if the last Observers Note be good; *vixque aliter usurpatum præter tria quod sciam exempla reperiās.*) It is a special super-acknowledgment of the God of the place; as the *Εφεσίων δις Νεωκόρων, καὶ τῆς Αρτέμιδος*, *The great Diana of the Ephesians*, whose *Νεωκόρος* the City of *Ephesus* now was. It is not *Νεωκόρον τῆς*, but *τῆς*, the now *Sacrist* of *Diana*. And why the mention should be so often ('tis only so for ought I yet know) of this *Diana* is not so strange, if it be considered that she was not only great of the *Ephesians*, but of all the *Common*; and to whose shrine there went up a more famous and frequent pilgrimage of *Devotaries*, than to any *Holy Land* of theirs whatsoever.

This is the sense of the *Νεωκόροι*, and this was the meaning of the *Actuary*.

M. Petit.

CHAP.

CHAP. XI.

Ναὶ ἀργυροί.

Acts 19. 24.

For a certain man named Demetrius a Silver-Smith, which made Silver Shrines for Diana, &c.

THE Syriack Paraphrast leaveth the Greek Ναὶ as he found it. The Arabick and Æthiopick translate it *Silver Images*. Beza, *Templa argentea*, *Silver Temples*, but meaning by this certain Coyns stampt upon with the Figure of *Diana's Temple*.

Such indeed as these are found, Silver too, and among those of *Clandius*.

And 'tis the more probable, for that some ancient Coyns ^{Julius Pollux} have been called by the name of their Expresses, as the *Athe-* ^{Onomastic. Lib.} *nians* had a certain Coyn (saith *Pollux*) ὃ ἐκλάϊτο βῶς, ὅτι βὺν ^{9. c. 6.} ὁ γὰρ ἐντετυπωμένον, from the figure of an Ox imprinted upon it. So the *Peloponnesians* had a kind of Coyn called χαλιδῶν (as *Suidas*) or χαλῶν (as *Hesychius*) from the figure either of a *Swallow* or *Tortoise* enstamped upon it.

And the *Jews* too had a Coyn of very aged Memory, called by the name of the *Print*, which was a *Lamb*, to intimate (as it sounds to me) *Him that was slain from the beginning of the World*. 'Tis said in the 42 and last Chapter of *Job*, that all his friends gave him a *Piece of Money*: The *Syriack* there is *pecudem unam*. So the vulgar. The *Greek* and *Chaldee*, *A Lamb*. The Original is, *Kesita*, and but twice more found in Scripture, *Josh. 24. 32.* which repeateth over that of *Gen. 33. 19.* where *Jacob* is said to have bought a parcel of Land for ahundred pieces of Mony. So we. The Margin is, *or Lambs*. But that is, as the *Talmudists* expound it, Mony enstamped upon with the Figure of a Lamb. *R. Akiva* said, *אפרוקי כשחלכתי לאפרוקי* &c. When I travelled into *Africa*, I

Talm. in Rosb. Hassanah. fol. 26. a.

heard them call Mony Kesita, or by the name of the Lamb, but to what use will this be? why, to the expounding of that which is said in the Law: a hundred Lambs, that is, pieces of Mony, Gen. 33. 19, &c.

It cannot well be otherwise, for if we take the price of the field in Lambs (not doubting neither but that the old manner of exchange by wares was them most possible) what shall be said to Saint Steven's Tradition, that the field was bought *πῦνς τῶ ἀργυρῷ*, for a price of Silver, the same field, though Abraham be put there instead of Jacob, corruptly enough notwithstanding what Mr. Broughton hath said, yet there it stands still, and upon irreconcilable terms in Reverence to the Book. Use that reverence still, the Book will be the bigger, and the Scripture the less.

The Heathens say too, that the impress of a Sheep was marked upon their first Coyn, and from thence their Mony was called *Pecunia*: and Varro saith that the hint of this was given a *pastoribus*. The Roman Shepherds might have it from the Hebrews, to whom this trade of life was more famously peculiar.

But the truest understanding is that of Erasmus, that the *Ναὶς ἀργυρῶν* were little silver Chappels representing the form of the Ephesian Temple, with the Image of Diana enshrined.

And to this agree the Heathen Rites; For Asclepiades the Philosopher, *Deæ cælestis argentum breve figmentum quocunque ibat solitus est secum asserre*, was ever wont whithersoever he went, to carry about him a small silver Image of Urania.

And Dion saith of the Roman Ensign, *ὅτι ὁ νεὸς μνηστὴρ καὶ ἐν αὐτῷ ἀετὸς χρυσοῦς ἐνίδρυτο*, That it was a little Temple, and in that the Figure of an Eagle set in Gold. But this to Lipsius is but *Intricatum aliquid*, *ubi enim in Nummis usquam talis effigies? quin nude ea conspiciuntur* (& centenæ aliquot extant) *sine tegmine ullo Sacelli? In columna tantum Trajani nescio quid in alis Aquilarum imponitur, quod Sacelli figuram refert*, &c.

Ammian. Mar-
cellin. in Juli-
ano. Lib. 22.
Num. 12.
Διὸς Ποσειδῶν,
Lib. 40. fol. 82.
De Militia Ro-
manæ Lib: 4.
Dialog. 5.

'Tis true, that in the Coyns this is very rarely exprest, *Du Choul. p. 187.* though it be certainly found in a *Reverse of Maxentius, Silver.* The Eagle and Temple in *Trajan's Pillar* (though this use be made of it by some) cannot so justly be wrought over to this meaning. However 'tis a thing that will hardly go down with any body, that *Dion* should not know what belonged to the *Roman Eagle.*

But the matter is not great. 'Tis more to this purpose which the same Author mentioneth. *Ἐν τε γάρ τῳ Ἀλβανῶ Παρθένῳ, Lib. 39. P. 62.* *ναὸς ἑξ βραχὺς ἐπὶ τραπέζῃς πνὸς ὡρὸς ἀνατολῶν ἰδρυμένῳ,* a little Temple of *Juno* set upon a Table, and turning towards the East.

This indeed is enough to declare the use of these Little Shrines in the Heathen Devotions, but supplieth not the main want of a like acception of the word *Ναὸς* or *ναὸς* passing (as in the Text here) in the diminutive sense of *Νείδιον* is *Ναῖσκον*, without the addition of *μικρὸς, βραχὺς,* or the like.

'Twill be very hard to find it so elsewhere. And therefore make the more of this lucky passage in an old Scholiast upon *Aristotle's Rhetorick.* *Arist. Rhet. Lib. 1. C. 15.*

Aristotle saith *ὁ Μελανώπης Καλλίστρατος κατηγορεῖ ὅτι παρελόμενα τοῖς τείασι ἡμιβάβηλια ἰσχυρὰ τῶν Ναοποιῶν;* that *Callistratus* accused *Melanippus* for cheating the *Ναοποιοὶ* of three Holy half-penny farthings. The *Ναοποιοὶ* are rendred by the *Latin* Interpreters *fabri ædiles,* or *templorum constructores.* As if the Architecture of a Church were any one mans artifice. The old Scholiast expounds the *Ναοποιοὶ οἱ τῶν ναῶν ποιῆσαι. Temple makers.* But that is, (saith he) *ἥτοι εἰκονοστάσια πνὰ μικρὰ ξυλινὰ ἃ πωλῶσι,* certain small wooden Temples enshrined with Images which they made to sell.

A like sense of *εἰκονοστάσια*; See in *Codin, De Officiis Aulae Constantinopol.*

And such Temples as these (abating the *Material*) were the *Ναὸν ἀργυρεῖ ὁ Ἀρτέμιδος,* The Silver shrines not for, but of *Diana,* made by *Demetrius* and the Craftsmen to be sold. And the respect of this was that which moved the quarrel. The great Goddess indeed was pretended, but at this time there

there was a solemn confluence of all the lesser *Asians*, to the *ιερόν ἀγῶνα*, or *Holy Games* celebrated at *Ephesus*, to the honor of other Gods, but to *Diana* in chief. And it must needs have been very much out of the Craftsmens way, if it could have been persuaded (as *Paul* endeavoured to do) that these enshrined *Idolillos* of *Diana* so much bought up by the Devout People, were no Gods because they were made with hands.

And such a shrine as these *Nabi* was the *Συνὴ τοῦ Μολῶχ*, c. 7. vers. 43. as the *Lxx* translate that of *Amos* the Prophet, c. 5. 23. The Original is, *סכנת מלכס* *Siccuth* or *Succoth Malceem*; that is, not an Idol so called, as the vulgar and others; but the Tabernacles of your King or *Moloch*. Their King was *Saturn*, whom the *Persians* and *Arabians* called *Civan* or *Cavian*, as *Aben Ezra* truly observed, and the *Persian* Glossaries make to appear. The *Ægyptians* called him *Πεφάν*, as may be seen in the *Coptick* Table of the Planets.

Prodrom. Copt.
C. 5. P. 147.

The Idolatrous *Jews* were to call a Heathen God by the Natives name, *Ciun* or *Civan*. The Natives were the *Arabians*, in whose Wilderness they then were.

Therefore the Prophet retained this word. But the *Lxx* as translating to *Ptolomy*, rendred *Rephan*, which *St. Steven* followed. In these little Tabernacles they enshrined (as the *Ephesians* those of *Diana* in the *Nabi*) the *ἑῷαν*, Figures which they made to worship (it was the figure of a Planet) The Figures of *Saturn*, or the Stars of their God *Rephan*.

CHAP. XII.

Job 26. 6, 7.

Hell is naked before him, and destruction hath no covering.

He stretcheth out the North over the empty place, and hangeth the Earth upon nothing.

THough Hell be naked before Him that made it, (and yet he made not death) as to us, *destruction* hath a *Covering* : I have wondered much at the Curiosity (how learned soever) of some who undertake to set down the subterraneous Geography of this place, and describing it so confidently as if they had been there already, not the Gates and Chambers of death only, but the very *points* of the *Compass* in that *Region* and *shadow*, and how many Souls may sit upon the point of a Needle. *Rusca. de in-fern. &c.*

I will only put these men in remembrance of the *Syriack* Reading in the last verse ; where instead of those words (*but how little a portion is heard of him?*) that Translation rendreth, *Et qualis sermo malus auditus est de eo?* which seemeth to confess, as if our best expressions of the works of God were but in a manner to give the Maker ill language.

And if it be so, then for men to speak of Hell as if it were Naked before us too, is to give him the *Lye*.

But my business is to tell the meaning of *Job* in the next words, *He stretcheth out the North, &c.*

The *North* here is not to be taken for the *Terrestrial* Globe, as the *Jews* would have it, for they are deceived who think the latter clause to be a Repetition of the former.

The *North* is meant of the *Heavenly Expansum*, as the word *extending* sufficiently intimates. And though the *North* only be nam'd, yet the whole sphere is meant. And yet not only for this reason (as all think yet) because the Northern Hemisphere :

Ridley of Mag-
netical Bodies
and Motions.
C. 9.

Hemisphere was principal as to *Job's* Respect, and the Position of *Arabia*, but because this Hemisphere is absolutely so indeed, 'tis principal to the whole, for as the Heavens and the Earth are divided by the middle line, the *Northern Half* hath a strange share of Excellency. We have more *Earth*, more *men*, more *Stars*, more *day*. And which is more than all this, the *North Pole* is more *Magnetical*, than the *South*. For I have always observed (saith a learned man in this experience) that the Pole of the Magnet which seateth it self North, is always the most vigorous and strong Pole to all intents and purposes.

This North (that is the whole Firmament) He stretched over the Empty Place, that is, not the Air, as it useth to be said.

The word in the Text is *תוהו* *Tobu*. This word signifies Nothing. So the molten Images, *Eesai*. 41. 29. are said to be *רוח ותוהו* Wind and *Tobu*, that is, Confusion, as we. Or Wind and Nothing. For therefore it is that Saint Paul said that an Idol is Nothing in the World. But especially it signifies that Nothing in the Chaos before the Air or Earth was made; as *Gen*. 1. The Earth was *Tobu*, that is, Nothing, or as the *Lxx* translate, *ἀόρατος* invisible, or (as the *Saxon* turneth it) the Earth was *yðæl*, idle. Over this *Tobu* or Nothing it was, that He stretched the North or Firmament, and then hang'd the Earth upon the same Nothing. But of this manner of appension somewhat more is to be said.

God in the beginning (as *Mercator* deviseth) struck a Center in the *Tobu* or *Inane*, indued with that quality as might call unto it the congenial parts of the Chaos, which immediately applying themselves gathered into this Globe. Which pretendeth, as if the Frame consisted by an Equilibration of parts to the Center of Gravity, as it continues to be mistaken by common Philosophy. But it is time to know that the Earth doth not hang *ponderibus librata suis*, ——— but by *magnetical vigor impressed* by the Maker upon the whole Frame, but especially communicated from the Center to both the Poles by *Meridional Projection*, by which engagement, and conjuncture of parts, the whole so firmly and obstinately consisteth,

consisteth, that if by *Statical impulsion* as *Archimedes* undertook, or by a higher distress it should be forced from this situation, it would eagerly and instantly return to its own place again.

The thing is certain from the conformity of the Needle, to the Axis of the Earth in all parts of the world.

From the reasons of variation (and the variation of that too) caused by an unequal proportion of this *Magnetical* force in several parts of the *Globe*; from the Experiences made upon the *Terrella* or little Earth of *Loadstone*, the *Poles* whereof being found out by the filings of steel or otherwise, if a Needle or small Wire be applied to the *Equinoctial* parts, it will place it self upon a *Meridian*, moved from thence it maketh an acute Angle to the *Axis*.

Gellibrand of the variation, &c.

About 34 Degrees from the *Æquator* it makes a right Angle, from thence it continueth to be *rectio major*, till it come to the Pole it self, where it standeth *perpendicularly*.

Therefore the Globe of the Earth consisteth by a *Magnetical dependency*, from which the parts cannot possibly start aside, but which howsoever thus strongly seated upon its Center and Poles, it yet said to hang upon Nothing, because the Creator in the beginning thus placed it within the *Tobu*, as it now also hangeth in the Air, which it self also is *Nothing*, as to any regard of *Base* or *Sustentation*.

CHAP. XIII.

Κόκκος Σινάπιδος.

Luke 13. 19.

It is like a grain of mustard-seed which a man took and cast into his garden, and it grew and waxed a great tree, and the fowls of the Air lodged in the branches of it.

Pythagoras said, *Sinapi principatum habet ex his quorum in sublime vis feratur.* That Mustard-seed hath the prebeminence among those things whose power is to ascend upwards: which might seem to pretend to the growing spirit of this grain, had not Pliny pre-engag'd us to the sense of operation, *quoniam non aliud magis in nares & cerebrum penetret.*

Plin. Nat. Hist.
Lib. 20. C. 22.

The grain especially of the second sort, *que rapiciam frondem exprimit*, is not unapt to shoot forth in a Garden soyl under what climate soever not intemperately cold, and to a proportion of height more than ordinary; and 'tis one of those which a great Naturalist of our own bids us make experience of, whether it would not grow up out of a Stags-horn. *Cent. 6. 550.*

But of so prodigious a stature as the Gospel describeth, I could not find any observation made by those who have most of all noted upon the exotick simples. It is to be imputed to the strange pregnancy of the Hebrew earth, concerning which, as of their City, very great things have been spoken.

Kemb. fol. 3. b. In the Babylonish Talmud R. Joseph saith, *מעשה בשחיץ נאחד, שחניחלו אביו שלשה ברי חדל ונפשה אחר מחן ונמצאו בו תשעה קבין חדל ועציו פכמו בו סוכת יוצר ין.*

Tremel. in
Mat. 13. 31.

A certain man of Sichein had bequeathed by his Father three boxes of Chardel or Mustard, one of which was broken off from the rest, and it yielded nine Kahs of seed, and the Wood thereof was sufficient to cover over the Potters House. The same Tradition is remembred in the Hierusalem Talmud cited by Tremelius, out of

of the second (It should have been the seventh Chapter) of *Peah*, or *de angulo agri*, the Corner of the field to be left for the poor, &c. and here the bow yielded שלשה ברי חרדל not nine, but three Kabs of Chardel or Mustard-seed.

In the same place of the *Hierusalem Talmud* (quoted also by *Tremelius*) *Simon* the Son of *Calaphta* saith קלה אחד של חרדל היה לי בתיך הגושלי וחייתי עליה בו כעלה בדאש חטא ינה I had a stem of Chardel in my garden, into which I could climb up as into a fig-tree.

Though I doubt not but the Doctors over-reach, yet it argueth so far the extraordinary growth of this Herb in that good Land, that our Saviour is quit of the strangeness and wonder of his words.

So when he saith that the Mustard-seed is the least of all seeds, though it be not precisely true in respect of the smaller seeds of Poppy, Rue, &c. yet it is as properly spoken to the Jew as if it were, who when he useth *parvis componere magna*, commonly doth it by the grain of Mustard-seed: so in the *More*, *More Nevoch*. *Maimon* maketh a comparison betwixt the Firmament and a grain of Mustard-seed. They are comparable, (saith he,) in the three dimensions, though the one be of the greatest and the other of the smallest magnitude. P. I. c. 56. fol. 37. b.

CHAP. XIV.

Mat. 6. 1.

Προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιῆν ἑμπαροῦν ἵνα ἂν θεωρεῖτε, &c.
Take heed that you do not your Alms before men, &c.

VERY ancient Copies have it, Προσέχετε τὴν δικαιοσύνην. And so the *Vulgar*. Take heed that you do not your righteousness, &c. which is the word for Alms in the Oriental phrase.

That of *Solomon*, *Prov.* 10. 2, The treasures of wickedness profit nothing, but righteousness delivereth from death: The Book of *Tobit* rendreth ἡ ἐλεημοσύνη ῥύσσει. Alms deliver from death. So the *Lxx Psal.* 24. 5. I 2 Alms

Perush. Ben. Sy-
ra. 10. Alph.
Psal. 17.

The Hebrew ancients say that David gave Alms to the poor every day, and moreover as oft as he went into the Synagogue or School, saying those words, *I will behold thy face in righteousness*, &c. as the Perush to the wise sayings of Ben Syra. Where also the poor mans box is called **קפה ש- צדקה** the box of Righteousness.

The poor indeed in Scripture are called *Domini bonorum nostrorum*. Prov. 3. 27. *With-hold not good from them to whom it is due. Mibhalalan from the owners thereof.* And therefore to give to the poor is but *suum cuique tribuere*. Aristotles Justice.

The Hebrew stile of begging intimateth alike. Their Maunders use to say, **בי זכני** *think me worthy.* Or 'tis just that I receive. *Vajikra Rabba*, Sect. 34. **הן לי מצוה** *Da mihi preceptum, Give me the commandment.* **צדקה כן קורא בלשון ירושלמי** for so Alms is called in the Hierusalem Tongue, saith the Gloss to *Semoth Rabba*. Sect. 36. which is the reason why our Saviour call'd those riches with-held from the owners thereof, *Μάμωνα*. *ἡ ἀδικία*, *The unjust or the unrighteous Mammon*, Luk, 16. 9. The Targum upon *Hos. 5. 11.* calleth it **ממון דשקר** *Mammon diskar*, the Mammon of a Lye, so *Shakar* most properly signifieth, but is often rendred by the Lxx, *ἀδικία*, which therefore may bear the same signification Hellenistically in this place, and opposing to the *τὸ ἀλλοτρίον* or true Mammon in the next verse, for *ἀδικία* signifieth both.

The Syriack and Arabick render *Mammona iniquitatis*, the Mammon of iniquity, which is the proper meaning of *ἀδικία*, and first respected unto by our Saviour, that is *Riches unjustly detained from them to whom it is due.* Or (to take *Shakar Arabically*) the Mammon of the poor.

Ἐμπροσθεν ἡμῶν ἀνθρώπων, before men.

Talmud. in
Chagig. fol. 5. a.

R. Jannai saw one giving a Luz (the fourth part of a Shekel.) to a poor man before company; he said unto him, it had been better not to have given him at all.

Nay he (say they) that doth his righteousness in secret, **יוחז ממטה דבני** is a better man than *Moses our Master.*

CHAP. XV.

2 Tim. 3. 8.

Ὁν τέθρον ὁ Ιαννῆς καὶ Ιαμβρῆς ἀντέστησαν Μοῦσῃ, &c.

Now as Jannes and Jambres, &c.

Considering what St. Paul citeth else where out of *Aratus*, *Epimenides*, &c. He might possibly take this from *Nume-
nius Apamensis* a Philosopher of *Pythagoras* his Sect, quoted by *Aristobulus* in the Book dedicated to *Ptolemy Philometer*. The Philosopher delivereth. Τα ὅ ἐξ ἑσῶς Ιαννῆς καὶ Ιαμβρῆς Αἰγύπτου ἱερωγεμματοῖς, ἄνδρες ἑνὸς ἡπύς μαγῶσαι κειθέντες ἐν ἐπὶ Ἰουδαίων ὕψελαννομένων ὕψ' Αἰγύπτου, Μισαίῳ Ἰουδαίων ὕψηγησασμένων, &c. See for the rest *Euseb. Pamphilus Evangel. Preparat. l. 9. pag. 241. Edit. Steph. 1544.* The sum of this Tradition is, that *Jannes* and *Jambres* the famous Magicians of *Ægypt*, were accounted worthy to contend with, and thought to come not far behind the great *Moses* in the matter of the Plagues.

Otherwise the Apostle might learn this at the feet of *Gemaliel*.

For *Jonathans Targum* readeth *Exod. 7. 11.* And Pharaoh called the Wisemen and Magicians.

And they (that is, the Magicians *Jannes* and *Jambres*) did the like with their enchantments.

Pharaoh called them (saith an Arabick Geographer) out of *Anjana*, an ancient City of *Ægypt* pleasantly situated by the Nile, *Urbs antiqua, edificia, Viridarius & locis amœnis ad animum relaxandum aptis perpulchra, plurima fructibus & fertili-*

tate atque frugibus abundantissima *מִשְׁחֹרָה אֶל מְרִיתָה אֶל מְרִיתָה* *Geograph. Nulienf. 1. 4. Clima-
mat. 2.* כְּמִרְיֹנָה אֶלֶם חֲרָה וּמִנְהָא נִלְכָּהּ פִּרְעֹן פִּי יוֹם אֶל מוֹשֶׁה לִּלְקָא מוֹסֵי אֶלֶם כְּלָאם.

And this is commonly called the City of the Magi, and from hence Pharaoh called them upon appointed days to contend with *Moses* the Prophet. Upon whom be peace.

The

The manner of the contestation is set down in *Menachoth*, cap. col. *Haccorbonoth Haisibbur*. אמרו ליה יוחני וממרה &c. i. e. John and Mamre said unto Moses, thou bringest straw to Aphraim. He said unto them, men use to bring Herbs to Jarak.

Talmud in Menach. fol. 85. a. Shemoth Rab. ba. Sect. 9.

The meaning is (as the Gloss there, and *Sherirah* in the *Baal Aruch*) Aphraim was a place in *Ægypt* abundant in Corn, and to bring straw thither was (to speak it in the Heathen phrase) to bring Owls to Athens. So for Moses to shew his Legerdemain in *Ægypt* where the black Art was so notoriously known. Moses retorted upon them like for like.

Jarak was a place abounding with Herbs, and yet all men carried their Herbs thither. See the learned *Buxtorf. Lex. Tit.* in ירח.

Plin. Nat. Hist. Lib. 30. C. 1.

The Tradition was not altogether unknown to *Pliny*, by whom the Contestation is called *Magices factio à Mose & Janne & Fetape, Judeis pendens*. *Apuleius* also maketh mention of *Joannes* a great Magician mistaken by *Pius* for Saint John.

דבר של מ.
Sive Vita Mos. fol. 56.

In the *Dibre Hajamim Mosis* they are called Janne and Mamre, and said to have been the two Sons of *Balaam*. So *Jonathans Targum*, *Numb. 22. 22.* and the Book *Zohar* upon the same place, *fol. 90. C. 2.* Where they are called Jones and Jambres as in the *Taahuma*, *fol. 40.* But *Gedaliah* in the *Shalshelet* saith; that their native Names were John and Ambrose, *fol. 13. Col. 2.*

Palladius in vita Macarii.

Palladius tells us of the *αποτάφισον τῶ Ιωαννῆ καὶ Ιαμβρῆ καὶ μακαρίου τοῦ τῶ θαλάσσης*, &c. An enchanted Garden in *Ægypt* where Jannes and Jambres the Magicians of Pharaoh intended to lie buried, and *Macarius* saw the place, the Well, the Iron chain, and brazen Bucket, &c. the Magicians hoped to enjoy this Paradise after death.

But they failed of this expectation, for as the sounder anti-ents receive, they were drowned in the Red-sea. אמרו תכמים ול בשענה שטבעו המצרים בים היו בם שני מכשפים ושם יוחני וממרה that is, the Sages of blessed memory deliver (saith an old *Midras* upon *Exod. 15. 20.*) that what time the *Ægyptians* were over-whelm'd in the Sea, the two Magicians John and Mamre were drowned with them.

The

The same Tradition I find in an *Arabick Catena* upon the place in *Exodus*. ואלצאשר אחרג בני אפראיה ביד קוייה ורראע כנוע ובערק פרעון וננודה פי אלנחר אל אחר אל מערוק בחר סוף וחי בחר אל קלום ודה אסמא אל סתרה אל דין כנוא יקאמוא מוסי וחארון וכנוא יצאדוהם פי עמל אל לואיה קדאס פדעו מלך מצר אל אור דינס ימנארוס סארוס הואל חס אטעו פדעו ואחלכהם אל לח פי בחר i.e. *The tenth (Plague) He brought out the Children of Israel with a strong hand and a mighty Arm, but Pharaoh and his Host was drowned in the Red Sea, called also Mare Suph, and Mare Calzem. And these are the names of the Magicians which stood up against Moses and Aaron, and resisted the work of God before Pharaoh King of Ægypt, Dejannes, Jambarus, and Sarudas. These caused Pharaoh and his People to transgress, and God destroyed them with Pharaoh and his Host in the Red Sea, &c.*

*Catena Arab.
MS. in Penta-
teuch. cap. 27.*

*Vid. Geograph-
Nubiens. p. 5.
Clim. 3.*

The place was that part of the *Red Sea* which lieth upon the Coast of *Fethran*, a dangerous and Tempestuous Sea, saith the *Arabick Geographer*, ויקא' אן פי הרה אל מוצע ערק i.e. *and in this place it said that Pharaoh (curled of God) was overwhelmed.*

*Geog. Nubiens.
p. 3. Clim. 2.*

CHAP. XVI.

צפנה פעה

Genes. 41. 45.

And Pharaoh called Joseph's Name Tsophnat Paaneah.

THat which is here stood upon, first is; whether the Imposition of the Name be out of the Kings own *Ægyptian*, or out of *Joseph's* native language. If *Ægyptian* it be, (saith *Aben Ezra*) then I know not what it meaneth: If *Chaldean*, then I know not the name of *Joseph*, &c. The first word *Tsophnat*, may seem reducible to the Hebrew צפן *Isaphan*,

R. Bechai in
Pentat. fol. 56.
A. Col. 1.

phan, which signifieth, to Hide, but for the next, **אין לו חבר** **אכל** **במקרה** It hath no fellow in Scripture, saith Bechai **אכל** **טעניו** &c. but I find (saith he) in a certain Oraison **חמפסנה** **נעלמי** *Hampaaneab Neelamim, A Revealer of Secrets.*

Joseph. Jacchi.
ad. Paraphras.
in Dan. c. 1. 7.

But whosoever will derive this Name from the Hebrew (Calvin may better say it than I) are but *argute ridiculi*. The imposition of new Names in the Egyptian, as in the Persian Court, was **לכבוד ולחפארה** a reflection of honour and worship, saith Don Joseph. And a considerable circumstance of this reputation it needs must be, that the Names should be given out of the Prince his own Tongue, from whom the honor descended. *Putatur esse vocabulum Aegyptiacum*, saith Buxtorfe. 'Tis certain. For besides the Authority of Philo Ramban, and others, it is assured by the Coptick Pentateuch, which expressly readeth; And Pharaoh changed Joseph's Name into ΨONΘON ΦANHX. The Samaritan readeth as the Hebrew: but the Lxx as the Coptick, **Ψονθου φανηχ**.

Pentateuch.
Arab. MS. in
Arch. Laudinis.

So the followers of that, though I meet with an Arabick version of the Greek Pentateuch in Syriack letters, reading not as the Lxx, which it translateth, but as the Hebrew *Isophant Paaneah*: a difference which I was not able to reconcile unto that common consent which appeareth against it. Though I meet also with another Arabick Translation of the Greek, rendring much after the same rate, where yet the word is set down in the Margin right, and in Coptick Characters, ΨONΘON ΦANHX *Psonthom Phanek*, with this Arabick note upon it **ומעני חרה אלמס פי לעד ואלקום** **עאלם אלחמניא** i. e. *And the meaning of this name in the Language of the Place (the Egyptian) is, One that knoweth secret things.*

The Armenian Translation rendreth, *And Pharaoh called Joseph Fesunt*. But what the meaning of this should be, the most learned among themselves are confessedly ignorant.

This is all the inconstancy of reading I could observe. For the Interpretation, *Procopius* saith it signifieth, *Fertilitatem sive commodam Aeris temperiem*. Saint Hierome rather in words than sense otherwise, rendreth it, *Salvator Mundi*.

So

So the vulgar. *Vertitque nomen ejus, & vocavit eum lingua Ægyptiaca, Salvatorem Mundi.* And the Author of the *Lexicon* to the *Complutensian Bibles* setteth down *פאנעאב Paaneab, Orbis, Mundus*: but did very well to add, *Secundum Translationem nostram.* And yet to save the credit of the vulgar, the *Roman Expositors* generally rest themselves upon this meaning. And the reason given is, *eo quod orbem ab imminentis famis exitio liberasset.* But this should rather have been the reason why the same *Joseph* was called *שור Shor, The Ox.* Gen. 49. 6. as *Jarbi* and the *Jerusalem Targum* there. For the seven fat kine in *Pharaoh's* dream, were joyn'd in presage with the seven full ears of Corn, as the mysteries of *cheapness* and *Fertility.*

The Impress of an Ox hath the same signification in the Ancient Roman Coins. And an Ox of old (as *Varro* saith it) *Varro de Re. Rust. Lib. 2. C. 5.* was counted a mans fellow: for by the Law of that time, *He that should take away an Ox his life, was to redeem it with his own.*

In an old *Roman Marble*, the *Compleat Husbandman* is described holding a *Bullock* by the mouth, and setting his left knee upon the Back: which *Camerarius* unridleth out of the *Hieroglyphicks*; where a Bull is written for the Earth, as *Macrobius* is his Author in the *Saturnal.* *Mahomet's* Parable was, that the World was supported by an Ox, the Head whereof was in the East, which whether it respecteth to the strength of this kind, to be an Allusion to the former sense (as it might be) I distinguish not.

Ἄλλοι δὲ τὸ Ἰωσήφ. But there be that think (saith the Tradition in *Suidas*) that the great God of *Ægypt*, *Sarapis*, was no other than *Joseph*. And the Stories run parallel, for this *Apis* is said to have been ἕν ποσὶν πνὴ ἀνδρῶν, a certain rich man, &c. who during the dearth at *Alexandria*, supplied the Peoples wants at his own proper cost and charges, πεπληροποίηκε δὲ αὐτῷ γὰρ ἀνέστησεν, ἐν δὲ βῆς ἐπέφετο, σύμβολον φέρων τοῦ μαργῆ. To whose memory therefore, after his death, A Temple was crected, and in that an Ox dedicated, as being the Hieroglyphick of an *Husbandman.*

K

But

But whosoever he was that revealed to Saint *Hierome* this gloss of the name, *Salvator mundi*, sufficiently abused the Father. *Moses Ægyptius* expressly affirmeth that after diligent inquiry made of the Natives themselves, he received this Notation of the words *המגלה הסתרים Hammegalleb nistarim*, a revealer of Secrets. The *Coptick* beareth him infallible witness, where ΦΑΝΗΧ, *Phanec*, signifieth *vates*, an *Augur*; ΨΟΝΘΟΝ, *Psonthon*, *futura*, *things to come*. So the *Greek Interpreters*. *Τὴν ἐμνεσίαν ἔχει τὸ Ψονδομάνεχ*; What meaneth *Psonthomphanec* saith *Theodoret*? *Τὸν ἀπορρήτων ἐμνευστὴν ὡς τὸ ἀνέλεος δι-ασφαίστατα*, i. e. *An Interpreter of hidden things, as one that was able to tell the understanding of Dreams*.

*Theodoret. ἐξω-
ς.*

*Scholias. Arab.
Ms. in Pentat.
in Archiv.
Bodleian.*

So *Zonaras*, *Philo*, *Josephus*, &c. Nam & *prodigiorum agacissimus erat* (saith *Justin* out of *Trogus Pompey*) & *somniorum primus intelligentiam condidit*. Thus also the *Scholias*t upon the fore-quoted *Arabick* version of the *Greek Pentateuch* *הפסוק הרה אלכם מסלע אלחפני* i. e. *This interpreted, is the name of one that can interpret hidden things*.

The *Babylonish Targum*, as that of *Oncelos*, leave out the name, but render as before. And *Pharaoh* called *Joseph* the man that revealed Secrets, as the one; or the man to whom Secrets were revealed, as the other. And thus the *Rabbins* universally. One of the *Jews* entitleth his *Commentary* upon the *Pentateuch* *Tsophnat Paaneab*. Another calleth his Book *Paaneab Razah*, which is all one. *A Revealer of Secrets*. The *Syriack Translation* setteth down the Name and rendreth accordingly. So the *Onomasticon Syriacum* cited in the *Prodromus Coptus*. Likewise the *Arabick Paraphrases*, as well the *Vatican Copy*, as that of *Erpens Edition*. They express diversly, but their Interpretation is the same.

The *Collector* of that which is called the *Chronicon Alexandrinum*, attained to this sense of the word *ὁ ἐμνεύεσθαι ὁ ἀπαγγέλλειν μύθον*. Which interpreted, is one to whom it is revealed what shall be hereafter, and delivereth moreover, *ἡ Μωϋσῆν μὲν τὸ ἐπαγγέλλειν αὐτὸν τὰς πληγὰς, οἱ Αἰγύπτιοι Ψονδομάνεχον προσεφασκεύον*, that the *Ægyptians*, after the introduction of those plagues upon them by *Moses*, called him *Psonthonphanche*, or one that knew things to come.

CHAP.

CHAP. XVII.

Gen. 4. 15.

And the Lord set a mark upon Cain, lest any one finding him should kill him.

ONE will needs persuade us that some other Copies read it, & *posuit Deus Cain in signum*, that God made Cain an example. If he knows any Hebrew or Samaritan Copies that read so, he knows more than all the world besides do. If any other Copies, he knows nothing to the purpose, for 'tis impossible for that sense to be wrested out of the Original. So that upon the matter there is no variety of reading at all. Only the Persian Taric or Chronology instead of Cain, setteth down Kabel, by what Tradition or Corruption I know not, unless to swallow the murderer up in his Brothers name. Therefore the Translations universally agree, excepting one or two Arabick versions of the Lxx, who translate it *vachukka*, *And the Lord imprinted*, &c. as if the mark had been made with a pen of Iron, or the point of a Diamond.

I observe but one Criticism noted upon the Text, and that by Moses Gerundenfis. It is that he saith not ית or יעשה, *signum dedit*, or *signum fecit*, but ויש and *signum posuit*, to shew (saith he) that it was a mark of that kind that it should stick by him. It may be added that whereas we translate it. *And the Lord set a mark*, we may render it, *And the Lord set a Letter*. For so the word אות *Oth* signifieth too, and giveth name to all the Letters of their Alphabet.

According to the natural Magicians and Cabalists, the first man Adam and all the rest of mankind in his right had divine original marks imprinted upon them by the finger of God. The marks (as they receive it) were פחד *Pachad* and חסד *Chesed*. The first was to keep the Beasts in awe of men,

The latter to keep men in love one with another. The first they otherwise call *the left hand and sword*; the other *the right hand and scepter of God*. These Characters at the first were very strong and of great prevail. But since the *prevarication* these *Traditioners* say they grew very much defac'd and worn, and very hardly to be distinguisht either by *Man* or *Beast*; not utterly defac'd, but partly remaining, and so much the more or less legible, as the man hath more or less blotted out the Image of God in him. *Quod sentiens Cain* (saith *Cornelius Agrippa*) *timebat; inquires ad Deum, Omnis qui inveniet me, &c.*

So far as this holdeth, it was necessary that *Cain* should have a new mark set upon him, There could not be much of the old impression in him. *R. Menahim* saith that he was of a *Diabolical extraction*, begotten of seed conveyed by the *Serpent into the Woman*, He is said indeed to have been of the wicked One, 1 John 3. 12.

But 'tis certain and enough that he made the earth guilty of *Blood, innocent blood*, the *righteous blood* 'tis called, his own Brothers too, so soon and first of all, and in so small a World of Mankind.

The Conducement of all this is but *Cabalistical*, and so to go.

For the mark it self. The *Greek* and *Latin* diversities are not great, the most and Sobereft consenter in this misunderstanding of the *Lxx*, who translate that which should be *vagus & instabilis*, a *vagabond* and a *runnagate*, &c. *σένον & ῥεῖμον*, concluding from thence that the mark was nothing else but a *continual trembling and consternation of his whole Body*, especially his head. (I wonder how they knew that) manifestly pointing out and distinguishing him to any one that should cross the way, which very opinion is also quoted by *Don Isaack Abarbinel* out of his *Wisemen*. But besides that this sentence cannot be safe from a mistake in the ground, The mark must needs be more signal than so.

Aben Ezra quoteth some to say that a strong heart was given to *Cain*, which made him formidable to all, and that this was

was the *Mark*; but my own opinion (saith he) is that the Lord set a Real *Mark* upon him, but the Scripture hath not declared what it is. *R. Solomon* saith that it was a *Mark* imprinted in his forehead. *Theodore* saith it was such a one as rendred him *δῆμιον*, So *Barabbas* is called in the Gospel *Νεμεσις δῆμιος* a notable Prisoner, a notorious one it should be, or as the *Saxon*, *ſtragne þeoſman a ſtrong thief*. This manner of expreſſion muſt needs be derived down from ſome viſible *Mark* imprinted at the firſt. And the occaſion could not be given before *Cain's* time, for he was the firſt man that ever had a *Mark* (ſuch a *Mark*) ſet upon him.

The Author of the *Arabick Catena* maketh him proof againſt man and beaſt and all the Elements. He ſaith that the *Mark* was ſuch an impreſſion upon *Cain*, as enabled him to walk and be ſecurely amongſt the wildeſt of the Beaſts ואלֹכִיָּהּ מֵא כֹאן יִקְטֹעַ פִּיָּה ואלֵנָאֵר מֵא כֹאן יַעֲמֹאֵר פִּיָּה ואלֵמָא מֵא יִכְאֵן יִנְרָקָה ואלֵחֹוּא מֵא כֹאן יִהַבְבָּה ואלַחַר ואלֵבֵר מֵא כֹאן יִקְרֹר עֲלֵיהּ *A ſword could not enter him, fire could not burn him, water could not drown him, the Air could not blaſt him, nor any Thunder or Lightning could ſtrike him, &c.*

*Catena Arab.
M. in Arch.
Bodleian. C. 8.*

In the *Beriſheth Rabba* or great *Genesis*, *R. Judah* ſaith that the *Mark* was a Circle of the Sun riſing up upon him. *R. Aba* ſaid that it was a dog delivered to him, and *Iſaack Abarbinel* reporteth from them, that this was *Habel's* dog wherewith he was wont to keep his Sheep, but appointed now by the bleſſed God to keep *Cain's* body. *R. Joſeph* ſaid, that it was a Horn branching out upon him. Others ſay it was a Letter taken out of the *Tetragrammaton*, &c. See *R. Iſaack Ben Arama* in his Commentary upon the *Pentateuch*, fol. 30. a. Col. 1. *Ole Talmid*. fol. 43. a. Col. 1.

Theſe Traditions are wild and diſtant, and cannot reconcile any belief.

But in the viſion of *Ezekiel*, the Lord ſaid unto the man that had the writers Ink-horn by his ſide. *Go through the miſt of the City, &c. and ſet a mark upon the foreheads of the men that ſigb and that cry, &c.* He was utterly to ſlay old and young, Maids, Women and Children, but he was not to come near any one that had the *Mark* upon him. If

Ezech. 9. 3, 4.

If it can be found out what Mark this was, I think it may be as equally devised what that was which was set upon *Cain*, lest any one finding him should kill him.

The Margin there is, *Mark a Mark*. *Theodotion*, the *Vulgar*, &c. more expressly set down, *Mark a ת Than*, which is the last letter in the *Hebrew* Alphabet. And the Original is without controversie so, as *Junius* hath very earnestly proved upon the place. *Sixtus Senensis* may be seen *Kib. 2. p. 115, 116, Biblioth. Sanctæ.*

I am not of their Interest who would contrive this Letter into the sign of the Cross (otherwise a Mark of all reverend estimation) but this Letter is nothing like it in the *Hebrew* or *Samaritan* Alphabet, in the *Æthiopick* it sufficiently resembleth, but that cannot be brought over to this concernment. *Saint Hierome* indeed, *Origen*, &c. are quoted to the contrary; but 'tis all one as to bid one not to believe his own eyes. Unless we will prefer that manuscript Alphabet in the *Vatican* transcribed by *Bellarmin* and *Villalpendus* before all the general trust. In this Alphabet the *Samaritan Tan* is so much like a Cross \times and no more.

The Doctors
say so in *Shab-*
ba of the *Tal-*
mud. fol. 55.
Col. 1.

'Tis enough that it was the last Letter of the *Hebrew* Alphabet, and so the ancient *Hebrew* Doctors hold themselves as *R. David* upon the place רבותינו ז"ל פי חז"ל האמר הנקראת תן our Doctors (saith he) of blessed memory, interpret the word *Than* here to be the Letter *Than*, &c. This Tradition follows. *That the blessed God said unto Gabriel, Write upon the foreheads of the just men the Letter ת Than in ink; but upon the foreheads of the wicked write the same Letter in blood, &c.*

The same Doctors deliver elsewhere, that the Mark which was set upon *Cain* was the first Letter of the word תשובה *Te-shubz* which signifieth *Repentance*. If it be so, (and 'tis very likely) these repenting men in the vision, and *Cain* had one and the same Mark; the first Letter of the word for *Repentance* and last of the *Hebrew* Alphabet; but to be set down in the *Samaritan* Character, because the Vision was before the *Captivity*. The form of the Character was this N. Th. or as the Manuscripts thus, Z. 'Twas

'Twas a Mark of repented Murther, it pointed out the Justice of God enough, but his mercy more. The vengeance seemeth to have meant his Death by the same violence, but by a long expected and accidental hand. The Mystery of the Mark was of easie tradition from one to another, for the world was not so presently numerous. The sentence of it self went forth severe enough, but was not given to stand all. He was promised to be a Vagabond and a Runagate, but you find him in the next verse getting of Children, and building of Cities. And by the greatest Man in the East of his Time. It is to be thought that it was a custom of those parts for the Head of the Family to offer up set and solemn extraordinary Sacrifices for the Children; for *Job* said, *It may be that my Sons have sinned and cursed God in their hearts, &c.* And therefore I think it not unlikely that *Adam* the High Priest of the World then, should do his uttermost to make an atonement for this Blood. *Josephus* himself saith, that he was quitted of the Murther by Sacrifice, but he saith too, what no man yet hath believed, that it was by his own.

I know not how to account his long life a down-right punishment, but indulged by the mercy of God, and necessary to the multiplication of mankind. As the Greater before, so the Lesser Worlds now were but in their Chaos, till the Soul of Society was infused, and then they became a politick *Living thing*. 'Twas *Cain* that first built a City, and called it after the name of his Son *Henoch*.

I cannot impute his invention of Arts to the Curse. Though simplicity of Living might become a new made World, and the beginnings of things; yet the growth towards a Common-wealth and stature of People, required an exaltation of the first homeliness by a device of crafts and mysteries.

I conceive no great matter in this, that *Cain* went out from the presence of the Lord. So did *Adam* and *Eve* too. But *Cain* went and dwelt in the Land of *Nod*. And *Abarbinel* saith, that he findeth in our *Latin* Books that *Cain* dwelt in *Hodu* (so the Eastern Geographer call *India*) and that 'tis possible.

possible that place may be call'd so from *Nod*, in the sense of wandering, &c. But how *wandering* is to be reconcil'd to *dwelling*, some body would do well to say.

The greatest part of *Cain's* curse lay in this, that there was a separation betwixt him and the Faithful Church of that time, concluded up in the family of *Seth*. Said *Aben. Batric* saith (*Saint Chrysostom* also and *Epiphanius*, as they are quoted in the *Catena Arabica*) that our Father *Adam* after the Fall retired himself into a Mountain of *India* called the Holy Mountain, Prophecyng that from this Mountain one should ascend, and another go down; He meant *Henoch* by the first. The other was *Cain*, who said to his Brother (according to the *Samaritan*, &c.) *Descendamus in Campum*, &c. And in these plains the Murther was committed. After which the Family of *Seth* kept themselves to the Hill, instituting a Holy Life, and were therefore called *The Sons of God*; But the *Cainites* continued still, as they increased, to inhabit and take up the Valley, leading a life there so wretched and forlorn, that as *James* the Bishop of *Sarug* in *Mesopotamia* saith, לֹא כִנְיָנָא אֱלֹהֵאֲרִי יִפְרֹכֹן לֹא כִנְיָנָא יַעֲדִפּוּא בְנוֹתָם אֲבֹתָם לֹא כִנְיָנָא Neither the Children could tell who were their Fathers, nor the Fathers which were their Children, &c.

Jacob. Sarug.
Epis. in Cat.
Arab. Ms. c. 15.

Therefore these *Cainites* were called the *Sons of Men*. And thus far he went indeed from the face or presence of the Lord.

CHAP. XVIII.

Zach. 6. 12.

Ecce Vir, Oriens nomen ejus.

Behold the man whose name is the East.

Zach. 3. 8.

Adducam ego servum meum, Orientem.

I will bring forth my servant, The East.

TO redeem this place (and many other equally engaged) from the *received sense* : I must needs lay down this new ground.

That the *special presence* of God ever was and is in that part of the Heaven of Heavens which answereth to the *Equinoctial East* of the Holy Land.

Here I desire not to be told over again, that *God is in all places*. I know it. Or that he is *in all places alike*. I know that too, and in what respects. But I am sure he is otherwise present in *Heaven* than in *Hell*, and so otherwise in one part of Heaven, than in another.

Neither is it to be thought, as if there were an *East* or *West* point in that place which needeth not the Sun or Moon to shine upon it. Nevertheless I require that that part of the highest Heavens which answereth to the *Equinoctial East* of the Holy Land be so called for the present, and I will prove it hereafter that the Scripture hath call'd it so already.

Now to make good the ground, you may hear what the *Ancients* say, *θεοῖς μὲν τὰ ἀνατολικά δικάζα*; To the Gods we attribute the Eastern parts, saith *Porphyrus de Nympharum Antro*; and these parts are called by *Varro in Festus*, *Deorum Sedes*, The Gods abode: for *Cincius* and *Cinnius Capito* gave this reason, why the left, that is the *Eastern Omens*, were more prosperous than the Right.

L

But

But more expressly, and excellently, the Philosopher himself, *The First Mover* (saith he, meaning God) ἀνάγκη δ' ἐν μέσῳ ἢ ἐν κύκλῳ εἶναι, &c. must of necessity be present either to the Center or Circumference of his Orb, ἀλλὰ τάχιστα κινεῖται τὰ ἐγγύτατα τῷ κινεῖν, &c. Ἐκεί αἶσα τὸ κινεῖν; but motions are most rapid in the nearest distance to the Impression; Therefore the Mover ought there to be. But that part of the Sphere is most rapidly moved, which is most remote from the Poles: therefore the Movers place is about the middle Line. It is the reason (as I think) why the Equinoxes are believed to have so sacred an import and signification in *Astrology*; for by them it is judged (saith *Ptolomy*) as concerning things Divine, καὶ τὸ περὶ τοῦ θεοῦ οἶκος θρησκείας, &c. and the service belonging to the House of God.

But the Philosopher's meaning is not, as if the Mover presented himself alike unto the whole Circumference, but assisting especially to that part, ὅθεν ἢ ἀρχὴ τῆς καὶ τὸ πᾶν κινήσεως, from whence the motion doth begin, that is *Orientis*, to the East; as *Aben Reis* rightly, *Unde quædam Leger, adorant deum versus Orientem*. Which is the reason (saith he) why some Religious worship God that way.

But the Equinoctial East passeth through the whole Circle.

Of necessity therefore 'tis to be meant of some certain position; nor is it possible to mean it but of the *Horizontal segment* of the then *Habitable World*: the uttermost bounds whereof from Sun to Sun, they absolutely termed East and West. In the Philosopher's time the Circle of this Horizon passed through the Pillars of *Hercules* in the West, and the Altars of *Alexander* in the East. Those of *Hercules* if (as it is most received and probable) and which I my self have seen, saith *Aben-Reis*) they were the *Calpe* and the *Abyla* raised up at the letting in of the Sea; it is the place where the *Arabians* fix their great *Meridian*, but in honour to *Alexander*, unto whom, (and not as others, unto *Hercules*) they ascribe this *Labour*. For those of *Alexander*, as both himself and his Geometers *Beton* and *Diognetus* deliver it, the River *Hyphasis*,
OR

De Cælo. 1. 2.
c. 2. Text. 15.

Averroes, 1. 2.
Text. 3.

*Froxima autem
faucibus utrin-
que impositi
Montes coer-
cent, Claustra
Abila Africa,
Europæ Calpe,
Laborum Her-
cules meta.*

*Quam ob cau-
sam indigenæ
Columnas ejus
Dei vocant,
creduntque per-
fossas exclusa
antea admisisse
maria, & ve-
ram naturæ
mutasse faciem.*
Plin. in Proëm.
l. 31.

*Averroes. in
Arist. De Cælo,*
Lib. 2. Text. 3.
Plin. l. 6. c. 17.

or as *Ptolomy* calleth it, *Bipasis*, was *Terminus itinerum Alexandri*, Alexander's *Non ultra*. *Exuperato tamen Amne, arisque, in adversa ripa dicatis*, which yet he transpassed, and set up Altars on the other side, whereabouts they are found in the Emperors Provincial Chart with this Adscription. *Hic Alexander Responsum accepit, usque quo Alexander?* that here the Oracle should say, *Alexander no further*. *Tabul. Pentingerian. Segment. 7.*

The Arabick Meridian passeth through the tenth degree of Longitude from that of *Ptolemy*, so *Abulfeda* the Prince in the beginning of his Geography. The River *Hyphasis* *Ptolemy* placeth in 131.35. The difference of Longitude is about 120 Degrees. The second Part of this is 60. And because the Meridian of *Hierusalem* is 70 Degrees from that of *Ptolemy*, that is, 60 from the Arabian; the Holy City was as it was anciently termed, *Umbilicus Terre*, the Navel of the Earth, precisely placed betwixt the East and West of the Habitable World.

Abulfed. Arab. MS. in Arch. Biblioth. publ. Cantabrigiens.

Ptol Geog. l. 7. Asie Tab. 10.

Therefore the Equinoctial East of *Hierusalem* is the Equinoctial East of the whole, and answering to the first Movers Receipt, which therefore was said to be in *Orienti Equinoctiali*.

This is fair for the Heathen. The Christian hath far greater reason to believe it, and yet believeth it less.

But for late resentments they are not much to be valued. This is not the onely *old truth* which is overgrown with *Time* and *Interests*. Some men purposely yield themselves intractable to such things as they are not willing to hear of. This is the strongest and most impertinent kind of unbelief, fitted only for this or that Generation, and getting up for the present to a repute of wisdom above that of the Children of Light.

There is a foolishness of God which is wiser than all this.

For the matter, the best and the oldest of the First times were fully satisfied of this *Article*, for it may be reckoned among those of their *substantial belief*.

The Notion of Paradise in the *Christian* acception was that part of Heaven where the *Throne of God*, and the *Lamb* is. The Notion is elder than so. 'Twas the Reverend *Say* of *Zoroaster*, the Magician in the *Chaldæan* Oracles, Ζήτησον Παράδεισον, Seek Paradise, that is as the Scholiast Πλεθρα, ἢ ἀμφοῖαν ἢ ἰσχυρὰς χεῖρας, The all enlightned Recept of Souls. The Scholiast *Psellus* yet more sagely, Παράδεισός ἐστι Χαλδαίων πᾶς ὁ οὐρανὸς ἢ Παράδεισος χεῖρας ἢ δυνάμειον δυνάμεων. The *Chaldæan* Paradise (saith he) is a *Quire of Divine Powers* incircling the *Father*.

This grave saying of *Zoroaster* holdeth very well with *Irenæus* his Tradition.

*Irenæus adv.
Heres. Lib. 5.
C. 5.*

He delivereth, That the Receipt of Just and Perfect Men is a certain Paradise in the Eastern Part of the Third Heaven. And moreover he saith, that he received this Tradition from the Elders, that is, (as he himself interpreteth) *ab Apostolorum Discipulis*, from those which heard it from the Apostles.

See Saint *Basil. De Sp. Sanct.* 6. 27. *Gregory Nyssen* *orat.* 5. in *Orat. Dominic.* *Euseb. Hist. Ecclesiast. Lib. 9. C. 17.* or fol. 97. b. of the Greek, *Gregentius in Bibliotheca Patr. Anastas. Sinait. in Hexæmeron. C. 7. &c.* in all which you shall find as much as this comes to. But you have *Scripture* for it also.

The *Sun of the Morning* said, *I will ascend up into Heaven, and sit in the sides of the North*, that is, (if *Hieronymus Magius* may expound it) in the left side of the North, or Eastern part of Heaven where the *Throne of God* is thought to be. He makes himself the surer of this, because of that horrible vision in *Esdra*s the appearance whereof was from the East. But the vision in *Esdra*s, hath no greater Authority than a *Latin Translation* corrected by no *Original*; besides what Interpolations there be, not coming so near to *Canonical* *Scripture*, as to be taken for *Apocryphal*.

But the fault is not so much in the Book it self. The *Original* we know whatsoever it were, is given over for lost as yet. But the *Arabick Translation* hath escaped. The Manuscript

script I meet with entitleth two Books unto Ezra the *writer of the ancient Law*. The second containing the *Canonical* and received Ezra and Nehemiah; The first is this fourth *Apocryphal*, but very clear of the *suspected passages*. *cod. Arab. MS in Arch. Bod.*

No mention here of the two strange Beasts *Henoch* and *Leviathan*: No dividing of the Age into twelve parts, &c. I have cause to believe, that it is the most *authentick remain* of this Book; though for the *horrible vision* it availeth me nothing, for it beginneth at the third Chapter of the *Latin*, and endeth in the fourteenth, not imperfectly, but acknowledging no more.

In the *Visions* of the *Temple*, *The Glory of the God of Israel* passed through the *Eastern Gate*; Therefore that Gate was shut up, and might not be opened any more but to the Prince, *Ezech. 44. 2.*

It is generally confessed that the representations there made cannot be taken for any Temple which before was, or which afterwards was to be in *Hierusalem*; also that it is to be meant of the *Hierusalem* which is above.

And so the *Eastern Gate* may be said to be, *Extra terminos hujus mundi*, not in this but in the other World, as Saint *Hierome* concluded.

But whatsoever the *Vision* describeth, whether a *Temple* made with, or one made without hands, yet this is plain, That the *Glory of the God of Israel* was seen to come by the way of the East.

But of this I make no great matter. That in the Relation, *Chap. 7. 2.* If it look not this way, I know not which else it can.

The words are,

And I saw another Angel ascending from the East (from the rising of the Sun) having the Seal of the Living God, &c.

Some of the best of the Ancients (as *Primasius*, &c.) doubt not to set down here Christ himself instead of this other Angel. Then it was he that ascended from the Rising of the Sun.

• But

But because this *Book* also is a Piece of Scripture, which very few men (and the fewer the better) have made bold to understand : I shall make use of an Authority which is sufficient of it self. *Psal. 68. 32, 33, David saith, Sing unto God ye Kingdoms of the Earth, O sing praises unto the Lord, Selah. To him that rideth upon the Heaven of Heavens (which were) of old, &c.* So we translate it, or from the beginning.

This runneth counter with that strange Interpretation of *Gen. 2. 8.* by the *Chaldee, Theodotion, Saint Hierome,* and some more. *Plantaverat autem Dominus Deus Paradisum à principio, And the Lord God planted a Garden of pleasure first, or from the beginning.* Which leaveth the *Cabalists* in a probable condition, for they say that seven things were made before the Creation, and they reckon this Garden for one.

But now since that, men have better advised themselves, and generally translated the Place as the *Lxx* did of old. *And the Lord God planted a Garden Eastward or toward the East.*

It should be so here too, *which rideth or sitteth upon the Heaven of Heavens Eastward,* or in the Eastern part. (The same word *Kadem* is used in both places) so the Old Saxon, fram eastæle.

So the *Lxx*, καὶ ἀνατολὰς, and so the *Syriack, Arabick,* and *Æthiopic* Translations. Indeed the *Syriack* and *Arabick* of the *Maronites* Edition rendreth with some difference and transposition of the Original, &c. *וּמִן הָמָזְרַח וּמִן הָמָזְרַח וּמִן הָמָזְרַח* *audire fecit vocem suam ab Oriente, vocem fortem, He made his voice to be heard from the East, a strong voice.*

And thus I found it also in an *Arabick* Manuscript, *de precept. Relig.* quoted hereafter.

But I have an *Arabick* Translation of the *Psalms* (the possession whereof I am bound here to acknowledg amongst many other favours to the Learned Master *Selden*) which rendreth the place closer to the Original. 'Tis there, *sing unto the Lord riding or sitting* מְשַׁחֵר מְשַׁחֵר מְשַׁחֵר מְשַׁחֵר מְשַׁחֵר מְשַׁחֵר מְשַׁחֵר מְשַׁחֵר מְשַׁחֵר מְשַׁחֵר upon the Heaven of Heavens in the Eastern part.

They

They that would have it otherwise, seem to understand it better than the *Apostolical men* did (for I cannot account the Authors of their *Constitutions* very much below.)

Then rising up (say they) καὶ ἐπ' ἀνατολὰς κατανόησαντες θεο- Constitut. Apo-
συνξάδωσαν πρὸς θεὸν τὸν ἐπιβληνκότι ἐπὶ τὸ ἔργον τὸ ἐργεῖν κατ' ἀνατολὰς, fol. 1. 2. c. 6. 10.
and turning towards the East let them pray unto God which sitteth upon the Heaven of Heavens in the Eastern part.

This is the ground I promised to lay down.

The superstructions I mean to set up upon it, shall help to assure the ground it self as well as be assured by it.

This is the reason why God planted a Garden in *Eden Eastward*.

The simplest meaning and most resolved upon, is, that *Moses* described in respect of *Judea*. But then it had been sufficient for the Geography to say *Beeden* for *Eastward* added nothing to the situation. Others therefore coming nearer to the words translate it *ab Oriente Edenis*, referring it to the Country of *Eden*. And so the Garden was planted Eastward, that is upon the Eastern side of *Eden*. But consider the word again, and you'll find that *Mikkedem*, *Eastward*, respecteth to *Paradise* not to *Eden*. And therefore *Mercer*, *nil obstat* (saith he) *generaliter accipere in parte mundi Orientali constitum fuisse tunc Paradisum Orientem Solem versus*.

But to lose over no more of that time which hath been curiously spent upon the *Delineations* of *Paradise*, not only what *Damascen* and the Bishop of *Bethraman* deliver. That at the beginning of *March* the Sun always riseth directly over *Paradise*. Moses Bar Cepha de Paradis. lib. 31. c. 13.

The meaning of *Moses* is this, that the Garden of *Eden* was planted towards the *Æquinoctial East* of the Holy Land. And the meaning of that is, that the *Sanctum Sanctorum* of this *Mother Church* pointed toward the part of Heaven, where the Sun riseth in the Month *Nisan*.

The Sanctuary of *Paradise* was that Recess of the Garden which was distinguished and made so to be by the presence of the *Tree of Life*. 'Tis said indeed, that this *Tree of Life* was placed *Betoch baggan*, that is (as we translate it) in the middle of

of the Garden. And St. *John* seems to bear us this witness too in the *Apocalyps*. But *Tremelius* knew this was but an *Hebraism* in the Old, and but an *Hellenism* in the New Testament. And therefore the *Womans* answer in his Translation is, *Sed de fructu illius arboris quæ est in horto hoc; &c.* And yet because the conjunction here is discretive, *But of the Tree*, one concludeth from thence, that therefore it must needs be in the middle of the Garden, though the *Hebrew* be *וְהָעֵץ בְּמִסְתֵּי הַגֶּן* not *Sed*, but, *And of the Tree*. I know it may be taken for *but*, as elsewhere, let it be so. Yet the *He* is emphatical both to the *Tree* and to the *Garden*. And so the words are, *But of the Tree which is in this Garden God hath said, &c.*

Do we think that God spake unto *Moses* out of the Center of the Bush, or that our Saviour would have the *man* and the *millstone* thrown into the very middle of the Sea? The *Tree* stood in the Eastern part of the place. Otherwise why the *Cherubims* and the *flaming sword* upon this side of the Garden to keep the way of the *Tree of Life*?

And whither should it respect but this way, that *Cain* went and dwelt in the Land of *Nod* on the East of *Eden*, Gen. 4. 16. Nay the *Man* himself, when he was driven out was assigned to dwell *ἀπὸ τοῦ Πάρεδρου* over against the Garden, as the *Greek* addeth, that is on the East of *Paradise*, as the *Greek* is rendered by the *versio Arab. Ms. LXX. in Arch. Bodl. Gen. 3. 24.*

The truth is (how strange soever it may seem to be) that *Adam* worshiped God in *Paradise* toward the East, and so did the whole World till *Abraham's* time.

The *Hebrews* deliver that God created *Adam* with his face towards the East. I cannot tell that, but that he was no sooner dispatht out of the dust, but he fell down to the same earth again, and adored his Maker this same way, there is this great probability.

Besides they commonly used words for *East*, *West*, &c. in the *holy tongue* there be 4 other Names assigned to the 4 Cardinal points of Heaven of a more especial and sacred *Imposition*, and expressed from the measure of a man. The *East* is otherwise

otherwise called *Mizrach*, i. e. the *rising*, the *West*, *Maarab*; that is, the *setting* of the *Sun*, &c.

But in the *Holy way* the *East* is called *Kedem*, that is, the face or fore-part, the *West Achor*, the back-part. The North *Smol*, i. e. the *Left*; the South *Teman*, that is, the *Right hand*. But the Heaven could not be said to have a Right hand or a Left, or if it could, then seeing the East was *Kedem* the face or fore-front, the North must have been the Right hand, not the South.

Indeed *Kedem* properly signifieth not the face, but that which is before the face. It is the same with *Kibla* in the *Arabick*. It is certain therefore, that these *Impositions* respected either the making of the *first man* toward the East (which amounteth to as much (or rather the *religious posture* of that time, and that *Adam* called the North the *Left hand*, and South the *Right*, because he himself in the service of God turned his face towards the *East*).

I know there be that will tell you, that the reason of this *Imposition* was the *Shecina Bammaarab* or sitting of Gods presence upon the Ark in the Western part of the Tabernacle and Temple with his face towards the East; as if these names had not been imposed long before the Ark was known or thought of in the World: Nay before Abraham was, these were, and yet this passeth with some for a very happy Criticism.

But however, that not only *Adam*, but the whole World also worshiped toward the East till *Abraham's* time, my Authors are not only *Maimon* in his *More*, but the great Saint *Ephrem* also and others in the *Arabick Catena*. The Tradition there is מן ג' דם אלי אברהם והי מרח הלאהיה אלף ותלאתמאה i. e. from Adam till Abraham's time, which was the space of 3328. years, they worshiped towards the East.

Caten. Arab.
Mr. C. 35. in
Genes.

It depends from the very same ground, that the most solemn piece of all the *Jewish* service, I mean that great atonement but once a year to be made by the *Highest* and most *Holy Man*, and in the most *Holy Place*, was performed toward the East, quite contrary to all other manner of addressment

in their Devotion. So I interpret that place *Leviticus*, C. 16. 14, 15.

It is commanded there, that the High-Priest shall do with the blood of the Goat as with the blood of the Bullock, and that he shall take of the blood of the Bullock and sprinkle it with his finger upon the mercy-seat Eastward.

Strange it is to see what shift the *Expounders* have made to make good this place. They are much troubled to know how the Priest can be said to sprinkle the blood Eastward; they may well enough, for they suppose the Priest to have stood with his face towards the West.

Tamos the Persian Paraphrast rendreth it *super faciem propitiatorii in Oriente*, upon the mercy-seat in the East, Meaning I think, as an Arabick Translation of the Greek, *On the Eastern side*. The Greek it self is *κατ' ἀνατολᾶς*, Eastward, as the English. So the Chaldee, the Syriack, Saadiab Gaons Arabick, &c.

All word for word, for indeed the Text could be no plainer than it is. That the Blood was to be sprinkled Eastward. The meaning is thus. It is known that the sprinkling of blood, this Blood especially, was the Figure of him, who by his own Blood entred in once into the holy place, and obtained eternal Redemption, Heb. 9. 12. Aaron therefore though at other times he still turned his face towards the West; Nay, though at the killing of this very Goat, and this Bullock he not only turned his own but even their Faces also towards the West, as the Talmud in *Joma*; yet when he was to execute this greatest Course of the Mystery, he placed himself on the wrong side of the Ark; and turning his back to the beggarly Rudiments of the World, he sprinkled this Blood Eastward. The Hierusalem *Ischius* understood his meaning. It was done (saith he) to represent the Man *Cui Oriens nomen ejus*, Whose Name is the East.

You may perceive also that the Scripture intimateth enough that the Man Christ came down to us from the very same Eastern part. The ground layed is able to put a like understanding upon the places.

Πειβλεψαν

Mishn.
Talmud in Tamaid. c. 5. fol. 35. B.

Mishna Talmud in Joma, c. 3. fol. 35. b. Maimonid. in Jom. haccippurim. Isch. Hierosolono. in Levit. c. 16.

Περίβλεψον (saith Baruch) πρὸς ἀνατολὰς, &c. *Look about thee, O Hierusalem, towards the East, and behold the Joy that cometh unto thee from God, Baruch 4. 36.*

I know there be that loose this Prophecie upon the Captivity. I am not certain but that *Cyrus* may be pretended by the Letter; but I assure my self that our Saviour lieth hid in the Mystery.

Olympiodorus perceived this. *Look about thee, O Hierusalem, towards the East, &c.* that is (saith he) πρὸς τὸν ἡλιον, καὶ πρὸς τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν, *Towards Jesus Christ our Lord the Sun of righteousness, &c.* That the *Messias* is aim'd at, will be certain to any one that will but consider the Prophecie, for none else could be called the *Everlasting Saviour*, vers. 22. But he that saith *look about thee toward the East*, appointeth them to a certain place, and not high: but then why toward the East? It is evident, that he means it of that part from whence the Saviour is said to have come down from Heaven, and was made Man.

Therefore the Father is said to have raised up **ממזרח צדק** *ab Oriente Justitiam, Righteousness from the East, Esa. 41. 2.* That is as *Procopius*, *Hierome*, and *Cyrill*, *Christ our Righteousness.*

The more part I know, crook the Prophecie to the Patriarch Abraham; He is called indeed by the Apocryphal Wisdom, the *Righteousness*; but more duly the faithful *Abraham*, *Wisdom. 10. 6.* Galat. 3. 9. But *Righteousness* it self is too great and abstract a Name.

In the 46th Chapter, *He calleth a Bird from the East*, vers. 11. Some certain Copies read it, *I call a just one from the East.* *Cyrus* is certainly to be meant by the out-side (as the *Jewish* expounders rightly.)

If our Saviour be included, as by *St. Hierome* and *Cyrill* it is presumed, the insolency of the Metaphor is taken off by *Malachy*, where the *Sun of Righteousness* is promised to arise with healing in his wings, *Mal. 4. 2.*

W. Tindals Note (I think 'tis his) upon that place of *Esay* is a good old truth. The Prophet means (saith he) King *Cyrus* which should come swiftly, as a Bird flyeth, and destroy *Babylon*.

lon, and set the Israelites at liberty. He should fulfil that which the Lord had devised and decreed. In him is figured Christ, which with the light of his word, purgeth the whole World of Error and Idolatry, and setteth the Consciences at peace and liberty. He flieth swiftly out of the East, that is out of Heaven, whereupon he is called the day spring from on high. Luke 1. 78.

Micah 5. 2. But the Propheſie of Micah is plainer yet; And thou Bethlehem Ephrata, though thou be little among the Thousands of Judah, yet out of thee shall come the Ruler of Israel, &c.

וְיֵצְאוּ מִקְרֵם מִן הָעֵמֶק the which (not fearing to do it without example) I translate. And his goings forth are out of the East from the days of old.

And this is one of the reasons (for there is another too) why our Saviour is said to be the *Man whose Name is the East* :

The other reason is this.

It was said before, that from Adam till Abraham's time the whole World worshiped towards the East.

This Original, Principal, and (as it ought to have been) everlasting Ceremony, by an Error of the Persian and Chaldean Worshipers, degenerating into an Idolatry to the Sun, Abraham (saith the learned Maimon) by the instincts of God appointed out the West to his Hebrews, Therefore the Tabernacle and Temple were set towards that side of Heaven, God in the mean time seeming to leave his mistaken place in the East, and come down to this stiff-necked People. This was a Literal, and Pedantical Nation and (to comply with the secret intended mystery) were so to be dealt with. They did, and they did not worship towards the West.

Maim. in Jom.
Hakkip. C. 3.
Sect. 2.

'Tis true, all the Sacrifices were offered up towards that way. In the Rites of Azazel, the two Goats were to stand with their faces the same way. The Pile set up for the Phara Adumma or Red Cow was to have Windows in it, and the prospect of these was to be towards the West. Talmud. in Phara. fol. 96. a.

The 6 Lamps in the Golden Candlestick were appointed to burn towards the 7th, which was that in the middle, but the face of this (saith Maimon) was to burn towards the
most

most holy place, and that it was called the *Western Lamp*. Beth. habbech. C. 3. S. 8.

But all this while they worshiped no more towards the West, than towards the North. They worshiped towards the Ark (it was told you before) or towards the place of that. They do so still. And they were, and they are to do so, because *the Sun of Righteousness was to set upon their Horizon*. Therefore they were; And they are to do so, because (as to them) *The man whose name is the East is not yet brought forth*.

Observe but the Oeconomy and dispensation of this business throughout; and there needeth no more to make good the Ground.

That this MAN was called the *East* will appear by the places in *Zachary*, c. 6. 12. c. 3. 8.

Behold the man, &c. And I will bring forth my servant, &c. In the Holy Text it is *Behold the man whose name is* מֵזֶמַּח *Tse-mech*, that is, as not unlearned men have rendred it, the *Branch*. It is to be noted, that as the Greek *Ανατέλλω* signifieth also *germinare*, so the Hebrew *Tsemach* signifieth *lucere & oriri*, for that which we translate the *Brightness*, the Syriack rendreth the *Tsemach* of his glory, *Heb. 1. 12*. And in the Jewish Astrology the *Horoscope* or *East Angle* is most commonly so called.

We are to read the Prophecy as the Lxx did Ἰδοὺ ἄνθρωπος ἀνα-
πλήθοντα ὄνομα ἑστῶς, i. e. *Behold the man whose name is the East*. *Dialog. Περὶ*
Thus it was urged to the Jew Tryphon in the most ancient times *Τερτυλ. p. 105.*
of *Justin Martyr*. And thus also to *James the Jew* in a like
conference in the *Cetab ol borhan*, c. 6. & 6. meeting.

The purpose of that Book is to prove out of all the Pro-
phets, &c. that our Saviour was the Christ, &c. *Iustus* alledg-
ed this place among the rest. קָאָל אֵלֶּרֶב אֱלֹקָי הוּא רִנָּה *Cetab ol bor-*
הַיָּמִין אֲסַחֵהוּ מִסֶּרֶךְ *han. Arab. MS.*
The strong God said (by *Zachary the Prophet*) *in Biblioth. Ba-*
liolensi.
Behold a man whose name is the East.

But Saint *Luke* puts all out of doubt, where another *Zacha-*
ry relating to the former faith of our Saviour that he was
Ἀνατολή ἡ ἡμέρα, we render it the *day spring* from on high, or
as *Erasmus* and the vulgar, *the East*. Which *Beza* not know-
ing

ing how to dislike, and yet considering with himself, that the old Propheſie muſt be to tranſlated, or elle the new muſt not put it down *Germen ex alto*, the Branch from an high, but which no man accepted of.

That the *Iſemach* in *Zachary* was the ſame with Saint *Lukes* *Ανατολή*, *Beza* judged rightly.

But that *Ανατολή* cannot be rendred by *Germen*, it is convinc'd by the words following. *To give light unto them that ſit in darkneſſ, &c.* And therefore *qui Germen vertunt* (ſaith *Scaliger* of the *Iſemach* in *Zachary*) *imperite faciunt, audeo dicere neque mentiar, contra verbum Dei*; who ſo tranſlate it *the Branch*, do ignorantly, nay I may ſay and ſay true too, they do contrary to the word of God: The place in *Zachary* is to be read thus. *Behold the man whoſe Name is the Eaſt, and he ſhall riſe up and ſhine out from under him*, that is from under God the Father.

Jeremy the Prophet would not otherwiſe be underſtood, c. 23. 5. *Behold the days come, ſaith the Lord, that I will raiſe up unto David, צדק צמח Iſemach Iſaddick, Ανατολήν δικαίαν, the righteous Eaſt*, as the *Lxx*, that is, *ἡ χερσὶν ἡ δικαιοσύνης ἡλίου*, ſaith *Severus*, *Chriſt the Sun of righteouſneſs*, *ἡ ἐν ἐπέτεις φῶς τῷ κόσμῳ ἡ φῶς ἡ ἐν ἡμῶν ἀνατολεὺς αὐτῶν*, ſaith *Enſebius*, who elſewhere is called *the light of the Gentiles, and the light of the World*.

Tacitus himſelf doth unawares deliver ſome ſuch thing as this, *Hiſt. lib. 5.* He is there telling of the deſtruction of *Jeruſalem*; how the doors of the Temple flew open on a ſudden, and a more than human voice was heard, that the Gods were now upon departing, &c.

Theſe things ſaith he made ſome refle& upon an old Propheſie that was found *antiquis Sacerdotum literis*, which foretold, *eo ipſo tempore fore ut valeſceret Oriens, That at ſuch a time the Eaſt ſhould prevail*. I doubt not but the Prophet whoever he were, directed himſelf to the Man, *Cui Oriens Nomen ejus, whoſe name is the Eaſt, Zach. 6. 12.*

Greg. Mag.
Moral. in Job.
cap. 1.

In relation to this Name of Chriſt the Chriſtians alſo by ſome have been called *Orientalis*. 'Tis *Gregory* the great's Moral upon thoſe words of *Job*, *That he was the greateſt man*
in

in the East. Referring to the same the blessed Virgin hath been termed *Orientalis porta*, the Eastern Gate; as if that were the meaning of Ezekiel's Vision, C. 44. So Saint Ephrem upon those words of Jacob, this is the House of God and this is the Gate of Heaven. This saying (saith he) is to be meant of the Virgin Mary, who became as it were another Heaven, truly to be call'd the House of God, as wherein the Son of God that immortal word inhabited; and as truly the Gate of Heaven, for the Lord of Heaven and Earth entred thereat; and it shall not be set open the second time, according to that of Ezekiel the Prophet. And I saw (saith he) a Gate in the East: the glorious Lord entred thereat, thenceforth that Gate was shut, and is not any more again to be opened. Caten. Arab. C. 58.

It is not to be omitted that his Star appeared in the East, and that the Wise men came from thence; but which is more to be observed that the Angels sent from God, with the Gospel of this Nativity, they also came from the East; for their Temple is to be seen upon the East of Bethlem, as the Nubian Geographer.

He was born too in the Eastern parts of the World.

Nay he was born in *Orientali angulo Civitatis Bethlem*, Eccl. Hist. lib. in the Eastern part of Bethlem, as the Venerable Bede out of 5. c. 17. Adamannus. The Heavens also met the Earth at this time, for the Autumnal interfection (one of the Equinoctial Easts) was the ascendent of his Nobility. But of this there is more to come.

The Holy Men of Hierusalem hold a Tradition generally received from their Ancients, that he was buried also with his Face and Feet towards the East. It is affirmed by the Geographers of the Holy Land. But that he ascended up into the Eastern part of Heaven, it hath had the most ancient and full consent of the whole Church. Αναλαμβάνουσιν πρὸς ἀναπλάς ἀνεφέρητο, saith Damascene, when he was received up into Heaven he was carried up Eastward. It was the cause why they read that place of the Psalmist. *Qui ascendit super Cælum Cæli ad Orientem*; uspo, saith Origen, a mortuis post passionem resurgens, & in Cælum post resurrectionem ad Orientem ascendens.

Ὁ ἔμβαίνων is not properly said but of him that ascendeth his Horse or his Ass, upon which ὁ ἔμβεβηκὼς is said to sit. Say unto the Daughter of Sion, behold thy King cometh ἔμβεβηκὼς ἐπ' ἔνον sitting upon an Ass, Mat. 21. 5. It fully answereth to the Prophets *Larocen*, which the older Translation rendred very fitly as concerning the Letter, *who rideth (or sitteth) upon the Heaven as it were upon a Horse*, Ver. 4. So the Oracle, *Κόσμων ἀμυδρόμων ἐποχέσῃς*, i. e. *O thou that sittest or ridest upon the Heavens.*

Cetab ol borhan
Ms. Arab. in
Archiv. Bibl.
Baliolens.

James the Jew urgeth אלנו יהוה ואלקינו
אלרנ וח' ירחפ' פוק אלמשדק והעאלי אלה רב אלקי
i.e. as the Prophet Esay saith. The Lord alone shall be
exalted and lifted up above the East. The Lord shall be exalted in
Righteousness.

So he readeth the 16 ver. of the 5 Chapter. But the Original as now received maketh no mention of the East, or lifting up. If then it had not, a *Jew* must needs have known it; and I see not with what face it could be urged in this Conference; but I begin to think what *Justin Martyr* charged upon this People καὶ τὸ (ἄνω) ὡς ὑμῖν, &c. He makes it appear to *Tryphon*, that the *Jews* had circumcised their Scripture too, p. 83. of the Dialogue.

Liber Ms. Arab. de præcept. Relig. part. 1. c. 14. de Oratione. Liber extat in biblioth. D. Henrici King. Epi. Cisterciensis.

If our Saviour ascended into Heaven by the Eastern part, we need not doubt but that he will return by the same way which he went. The Angels intimate as much. I meet with an Author which testifies that he himself said that he would

אֵינָם אֶלְתּוֹנֵחַ בְּאֶרְצָה אֱלִישׁ קִלְגָּנָה אֶלְגָּהֶת אֶלְרִי קֶל
אֶלְמִסִּיחַ יֵלֶה אֶלְגָּנֵר לֵנֶחַ יִסְתֵּר מִנְּהֻמָּה פִּי מִנֶּחַ אֶלְתֵּאנִי

Furthermore

Furthermore (saith the Author) we are to turn our faces toward the East (in the time of Prayer) because that is the Coast concerning which the Christ, unto whom be glory, said that he would appear from thence at his second coming. And I think he refereth himself to those words of our Saviour, *sicut exit fulgur, &c.* Mat. 24. 27.

Hear therefore what Saint Damascene delivereth as from the Apostles, *καὶ ὥτως ἐλάσει ὁ ἐν τέρπον ἐδεάσασθαι αὐτὸν πορευόμενον εἰς τὸ ἄνατον, ὡς αὐτὸς κῆρυξ ἔφησεν, ὡστε ἡ ἀστραπή ὑξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνει ὅπως θυσμῶν, ὥτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. αὐτὸν ἔν ἐκτελέμενοι ἐπὶ ἀνατολῆς προσκυνήμεν.*

**Αγεσθε ὅ ἐστιν ἡ παράδοσις αὐτῇ ᾧ ἀποστόλων.*

And thus shall he come again in like manner as he was seen to go up, answerable to what He himself said. For as the Lightning cometh out of the East, and shineth even unto the West, so shall also the coming of the Son of Man be. We worship him therefore towards the East, as expecting him from thence.

And this (saith he) is by unwritten Tradition from the Apostles.

A Canon to this purpose I find ascribed to their Name in the Arabick Code. *אן חכין מצל איהם ננו אלמשרק* Cod. Conciliorum Arab. Mss. in Arch. Roan. Biblioth. Bodlei.
וקנאלתח ואסתשהדוא פדלך נקר סדנא ארמס יח אן מן
יח מן אלסמנא פי אחר אלאיאם כאלברק אלדו ילמע פי
אלמשרק ויצי אלי אלשערב וכדלך אסתדלינא עלי מגיה
משרק אנה יכון מן אר *When ye pray (say they) turn your selves towards the East. For so the words of our Lord import, who foretold that his return from Heaven at the Latter day should be like the Lightning, which glittering from the East flasheth into the West. His meaning is that we should expect his coming from the East.*

I was ready enough to think that the mention here made of Lightning was to intimate the suddenness and præcipation of that coming, but not being able to devise any special reason (other than what is here given) why the Lightning should rather come from the East, I had the less to say against the Tradition. *Paul de palatio* saith, that this meaning of the words is made good by the common consent of all Christians, *Credentium quod in Oriente Humanitas Christi sedeat. Ab eo*

ergo loco veniet ubi nunc est; believing that our Saviour as respecting his human Nature sitteth in the Eastern part of Heaven. There he is, from thence therefore he is to come.

Therefore that sign of the Son of Man, that other Baptist as it were of his second coming, is expected to be seen in the East.

A sign of the Cross it is to be, as the Fathers *Chrysostome* and Saint *Ephrem* promise. And the *Æthiopian* Church is so sure of it, that (as their *Zabo* saith) it is profest among the Articles of their Creed. That it shall appear in the East, it is undertaken by *Hippolytus*. Ἰδὲ γὰρ σημεῖον τὸ σωτῆς ἀπὸ ἀνατολῶν ὡς ἡμῶν ἀνατελεῖ ὡς ἡ λαμπρότητα τοῦ ἡλίου, καὶ μνησθήσεται τὸ χρίστος ὅτι ἔλευσιν. For a sign of the Cross (saith he) shall rise up more glorious than the Sun it self, shining from the East into the West, to give notice unto the World that the Judge is coming.

Considering all these things, I am altogether of their mind who perswade themselves that the Seat and Tribunal of that last Judgment shall be placed in the Air over against the Mount Olivet.

Joel the Prophet is thought to have foretold as much, when he saith that all Nations shall be gathered into the Valley of *Jebosophat*; and his feet shall stand in that day upon the Mount Olivet; which is before *Jerusalem* towards the East. I cannot devise (saith one) for what reason the Prophet should make so particular a Description of this unto them that knew it so well. It is certain, saith another, *spectare hec ad diem judicii*, that these things are to be meant of the day of Judgment, &c. And if *Clemens* may be trusted, the Apostles themselves understood no otherwise.

Our Fore-fathers lived and died in this hope. Let us think (so the Priest used to Preach upon the *Wake* days) that Christ dyed in the East, and therefore let us pray besely into the East, that we may be of the nombre that he dyed for. Also let us think that he shall come out of the East to the doom. Wherefore let us pray heretily to him and besely that we may have grace of contrition in our hearts of our misdeeds with.

*Lib. Festivalis
in Dedicatione
Ecclesie.*

with thrift and satisfaction, that we may stande that day on the right honde of our Lord Iesu Christ, &c.

It is said indeed, But of that hour; it is not said, but of that place knoweth no man. Yet not to be so particular as to point out the very Mountain or Valley, or to take care with the Doctor in the *Jerusalem Talmud*, how the Bones of Wise men shall rowl under the Earth into this place, most manifest it is that this great Assise is to be holden upon the Holy Land. Here the World may be said to have been Created, and here it was Redeemed; Here the Sun rose first, and here the Sun of Righteousness; Here he died and was buried, and the third day he rose again from the dead, he ascended up into Heaven from hence, and shall come thither again at the end of the World to judg both the quick and the dead. And therefore, *Quid non statis viri Galilaei? Why stand you not gazing ye men of Galilee? this same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen him go up into Heaven, Acts 1. 11.*

I reinforce all that hath been said with an ancient profession of the Eastern Church *אמנותא אן נצלי אליה לאן* Commentar. Arab. MS. in Pentateuch. c. 5. in Archi. Bodleian.
 דבנא אלמסיה ענר צעודה אלי אלסמא מנה צער ועלי
 סמא אלסמא פיקה גלס כמא יקור רוד אלנבי פי
 חרת ילח סבחו אללה אלדי רכב עלי סמא אלסמא
 פי אלמשרק וחקקה לנא אן אלמסיה נאלס בנאסותח עלי
 ערשה פי אלמשרק וונה אלי אלעאלס נס- לכי יכו וכו
 מן יצלי אלי אלשרק או יכנר בי וידח יצלי ויסנר.

We pray (say they) towards the East, for that our Lord Christ when he ascended into Heaven, went up that way and there sitteth in the Heaven of Heavens above the East, according to that of David the Prophet in his Psalter. Praise the Lord which sitteth upon the Heaven of Heavens in the East. And in very deed we make no doubt but that our Lord the Christ as respecting his human nature hath his seat in the Eastern part of the Heaven of Heavens, and sitteth with his face turned toward this World. To pray therefore or worship towards the East, is to pray and worship towards our Saviour.

And that all this is to be meant of the *Æquinoctial East* (which also is to be considered) it is made to appear by *Moses* their Bishop of *Betbraman* in his Discourse of *Paradise*, l. i. c. 13. He saith there, that the place towards which they prayed, is that over which the Sun riseth in the month *Nisan*, which is the Vernal *Æquinox*.

CHAP. XIX.

Exod. 23. 19. 34. 26. Deut. 14. 21.

Thou shalt not seeth a Kid in his Mothers Milk.

THE *Chaldee* renders this, *Thou shalt not eat flesh with Milk.* So the *Arabick* of *Erpenius* his Edition. That of *Saadia Gaon* not much differently. *Thou shalt not seeth or dress flesh with milk.* The *Hierusalem Targum* is, *It is not lawful for you, O my people the House of Israel, to seeth or to eat flesh and milk mixt together.* This sense may seem to have a ground from the like prohibition of *Linsy-woolsey* garments, and the sowing of a field with mingled seed, *Levit.* 19. 19. besides the present observation of the *Jews*, who have practised this sense of the Text immemorially for ought we yet know.

And this seems to be a strong argument for this *Reading* to be right, for it is not readily to be suspected, but that the thing which is now and hath been so long done by them must of necessity acknowledg it self upwards to some uncontrollable Tradition of theirs. For it can hardly be thought that a whole profession of *Worshippers* should possess themselves of such an opinion without a general and confest witness of their *Ancients*.

The *Jews Kitchen* (as if there were a sex in meats and dishes too) is divided as their *Synagogues* where the Women pray by themselves in another Room. They are indeed of the Congregation, but not of the Company. And this should be so. But to keep the *Milk pan* from the company of
Flesh-

Flesh pots. To have one dish for Flesh, and another for white meats, and to have a supernumerary knife for Cheese and Butter (for these and flesh may not be cut with the same) and to quote for all this the *Prohibition* here spoken of: *Thou shalt not seeth a Kid, &c.* is to make the word of God of none effect by their *Traditions*, Mat. 7. 13.

'Tis more than I need to do to set down the particulars of this Superstition, or all their *distances* 'twixt flesh and milk.

See Maimon in the *Halaca* of forbidden meats, C. 9. Sect. 1. *Leon mode de Sbulcan. Aruc. in Halac. Bafher Vecheleb.* Numb. 87. If not, see the late Rabbins in his *Book of modern Rites*, or the Learned Baxtorf. *Synagog.* Jud. c. 26. Leon mode de gli Rit. Hebr. Part. 1. c. 3. n. 3. & part. 2. c. 6, n. 12.

The sum of it is, that by this Law they may not *seeth or eat flesh, and milk together.*

But did not Abraham their father, when he entertained Angels instead of men under the Oak of Mamre, *take butter and milk, and the Calf which he had dressed, and set it before them? and they did eat, &c.* Gen. 18. 8.

If this practice of the Jews be grounded upon a mis-interpretation of the Text, then the more ancient and universal it is, the Error is the greater. That the Text is absolutely misunderstood is a clear and granted case, and will be plainer yet anon. Mat. 15. 3.

And how these men use to transgress the Commandment of God by their Traditions is believ'd enough.

I will here set down but this instance. *Psal. 17. 14.* We render it as we should, *Whose belly thou fillest with thy hidden things.* They read it, *and the North shall fill their bellies*, and mis-apply it to the matters of Generation כל הנחמן כמטרו &c. whosoever, say the Doctors in *Beracoth*, shall set his Bed North and South shall beget Male Children, *Psal. 17. 14, &c.* Therefore the Jews hold this Right of Collocation (and by these very words of the *Psal. 17. 14, &c.* There- Talm. in Beracoth. fol. 5. b. c. 1.

fore the Jews hold this Right of Collocation (and by these very words of the *Psal. 17. 14, &c.* Therefore also at the Celebration of their Nuptials, the Bride is appointed to stand with her face turned towards the North or South, as an Omen of happy procreation both for the Number and Sex of Children. They tell you also of David's Harp hung up upon the Testen.

Tester of his Bed, which being every midnight constantly blow'd upon by the Northern wind, warbled of it self. Talm. in Berac. fol. 3. b. As if David's Bed had been set in this posture too.

And yet all this (how much soever pretended) is none of the right reason why the Jews place their Beds North and South. They are bound to place their *Beth Haccisse*, or House of Office, in the very same Situation, so that he that sits down to cover his feet may have his face turned towards the North and South, but by no means toward the West or East. Talmud. in Bera. fol. 62. a.

For however the Doctors *Alpeshi* and others in contemplation of the Causes of this have sought out many inventions, yet the reason of the last is the reason of the first. Which the Gloss giveth to *Beracoth* c. 1. fol. 5. b. And it is, That the uncomely Necessities of Nature (or Matrimony) might not fall into the Walk and ways of God, whose *Shecina* or dwelling presence lyeth West and East, &c.

The Lxx rendreth it, *Thou shalt not seeth a Lamb in his Mothers milk*, and so an ancient Arabick Translation of that, *Thou shalt not dress* אָמַח בְּלֵב חֲדָמָה *a Lamb in the milk of his Mother.*

The Persian Paraphrase is נָה נֹשְׁתָנִי בָצָה וְרָשָׁיו מִדְּרִיאוֹ *Na Kosheani Basbache der Shier madrean. Thou shalt not kill a Kid in the milk of his Mother.*

This reading seems to suggest a ground for their interpretation who would have it to be thus. That no man of Israel should seeth a Kid of the Goats, or Lamb of the Flock, or any other youngling in the milk of the Dam; that is, as some, the Dam with the young. As in the case of a Birds Nest: others make it respect to their Sacrifices, that no man might bring a Kid or Lamb, &c. to the Lords House before the eighth day; for seven days it was to be with the Dam, and then it might be brought to him; Otherwise they say that however they might Sacrifice any young thing even in the milk of the Mother (for Samuel offered up a sucking Lamb or Lamb of the Milk) because the Religion of the thing would bear it out, yet in com-

mon

mon eating it might not be, that is, they might not eat a Kid so long as it was with the Dam, or sucking.

Let it be taken notice of here that the Lxx and the Arabick Translation of that were not much out in translating the place, *Thou shalt not dress a Lamb, &c.* for *Gedi* signifieth a Kid of the Sheep, as well as the Goats. And in *Exodus* you'll find a Lamb of the Goats, as well as the Sheep, *Chap. 12. 5.* So that this cannot be depended on.

To refer it to the Sacrificing of a Lamb or Kid before the eighth day will not be sense, for this is otherwise forbidden before, and in plainer words, *Seven days shall it be with the Dam, &c. Exod. 22. 30.*

And to make it concerned in their common eating, as to forbid cruelty or put a restraint upon delicious feeding, imposeth yet more absurdly upon the Law.

Isaack Ben Solomon (adopted Son to one of the Kings of *Arabia*, and a famous Physitian of his time) in his Book of dyets translated out of the Arabick hath this consideration upon Goats flesh.

Sunt enim Lactentes, sunt & vicini sue natiuitati, sunt quoque iuvenes & decrepiti. Lactentes vero sunt ceteris animalibus in sapore & nutrimento prestantiores. Lac enim naturalem eis prestat humiditatem, eorum complexio temperata est in calore & humiditate absque sui corruptione. Facilem ergo & subtilem dant dietam. Et quo diutius lacte nutriuntur eo meliores ac teneriores erunt. Isaac Judæ de dietis particular. part. 4. c. de Carne Hircina.

The Author saith, that no flesh whatsoever can more exactly nourish than that of a sucking Kid; or Kid of the Milk, and moreover that the longer it is with the Dam, by so much it is the more excellent meat.

The same Author saith *de Agnis Lactentibus*, of Lambs of the milk, *peffimum dant Sanguinem*, that they breed the worst blood and as bad as that of an old Goat.

Experience teacheth all this to be true.

And would you have it so then that the Lawgiver should forbid his People the worst of meats to restrain delicacy, or the best of nourishments to avoid cruelty? And yet this is the case of the Text.

But

But now to make way for that sense which the *Prohibition* indeed intendeth to, I think fit to lay down *these grounds*; And they are such as will need to be taken better notice of by those that hereafter shall undertake to tell the meaning of *Moses Law*.

Know then from Him that knew it best and first (the most learned *Maimon*) that the præcepts in the Law, those of this kind especially, are still set down with a reflex upon the *Heathen Rites*, and not of those only of *simple Idolatry*, but most of all such as were complicated with *Magical* and *unreasonable Superstition*.

Neither is the *Respect* of these Laws so large and indistinct, as to look upon all the *Heathen* in Gross, but referring purposely to that neighbouring part of *Paganism* professed by the *Ægyptians*, *Canaanites*, *Chaldeans*, and *Amorites*.

These Superstitions were termed by the Ancient Rabbins, *Vie Amorhaorum*, the way of the Amorites, that is, ways which the *Jews* are bound to call *Herefie*. Otherwise they were called *Zabiorum*, or *Zabaiſtarum Cultus*, i. e. The *Eastern Idolatry*.

These *Rites* the *Zabii* had written in many Books; a good part of which were translated into *Arabick*, and these *Maimon* made use of, as the *Sepher Hattaleſmaoth* or Book of *Telſms*. *Sepher Haſharab*, *Sepher Tamtam*, *Sepher Maaloth baggalgal*, *Sepher Iſaaci*. A Book of *Iſaack* the *Zabiſt* of all the *Rites* and *Customs* of their Law. But the Book of greatest account, ſaith *Maimon*, is the *Sepher Avoda Henbattiſh*, or *liber de Agricultura Ægyptiorum*. By this Book you may judge of the rest, and of this by a ſtrange paſſage quoted out of it in the *Sepher Haccozri* או כמו ספרי העבודה הנבטיה שזכרם שם שמור ינבשאר וצנרר ורואני ואמרים כי הם קדם אתם ושנבשאר זה רבי של אדם i. e. or as the Books of the *Avoda Henbattiſh*, which make mention of some certain names, *Janboſhar*, *Tſagarith* and *Roani*, and they say that these (men) were before *Adams time*, and that *Janboſhar* was *Adams Tutor*, &c. *Cozri*. l. i.

Out of these *Zabian* Books, this latter especially, *Maimon* made good the greatest part of the Ceremonial Law, and which is more, made it familiar too, and reconcil'd the strangeness of those precepts to any mans proportion of reason and belief. Only about the case of wine why God would have that used in Sacrifice, seeing that the *Zabii* did so too, he confesseth himself to be very much troubled, and not knowing how to refer it.

Yet he giveth a reason from some others, that God with a Respect had to the three principal parts of man, The *Heart*, the *Liver*, and the *Brain*, would have his Sacrifices be made up of three answerable things, *Flesh*, *Wine*, and *Musick*, *More*, part. 3. c. 46.

But in other cases the prohibition in the Law (for the greater part) lies against some Rite or other of *Magical Idolatry*.

So from this prohibition in the Law, *Levit. 19. 19*, *Thou shalt not sow thy field with mingled seed, nor thy vineyard*, *Deut. 22. 9*. The *Hebrew Doctors* lawfully conclude, that all divers kinds of Trees are to be meapt as much. As to graffe one Tree upon another of another kind. And *Maimon* turneth this back upon the ways of the *Amorhites*. For the *Zabii* (saith he) used so to do, *They observed such a place of the Moon, made such a suffumigation, uttered such and such words at the grafting of one Tree upon another, assuring themselves that those Rites were necessary to fructification*. *More*, part 3. c. 37.

I should think that Saint *Paul* had an eye upon this, when he tells his *Amorite* or *Gentile* that he was *but cut off from the wild Olive, and grafted contrary to Nature* (that is, the ways of the *Jews*) into a good Olive Tree, *Rom. 11. 24*. As things stood before, so heterogeneous a branch might not be inserted, but now Saint *Paul* was in Saint *Peters* calc. He was not to call any thing *Common* or *Unclean*.

Maimon repeateth there another practice of theirs to the same purpose, but such a one as will uncover too much if it be rendred in our words.

But the fittest instance to this end is from the *Laws of Blood*. It is forbidden there that any man of *Israel* should eat Blood.

Also it is commanded that the Blood be sprinkled upon the Altar, and moreover that it be covered with dust, or sprinkled upon the ground as water.

Some of the *Zabii* did use to eat the Blood, some others who reckoned this to inhumanity, at the killing of a Beast reserved the Blood, and gathered it up into a Vessel or Trench, and then sitting down in a Circle about the Blood they ate up the flesh, and satisfied themselves with an opinion that their *Demons* fed upon the Blood, entertaining a strong conceit that this manner of sitting at the same Table with their Gods would engage them to a nearer tie of conversation and familiarity, and promising to themselves also that these spirits would insinuate themselves in Dreams, and render them capable of Prophecy and things to come.

In reference to these *ways of the Amorites*, God expressly forbade his People to eat Blood, for so some of the *Zabii* did; and to meet with others who gathered it up into a Vessel, he commanded that the Blood should be spilt upon the ground like Water.

And because they ate their Sacrifices in a Circle round about the Blood. He also commanded that the Blood should be sprinkled (not about, but) upon the Altar.

So here it is forbidden to any man of *Israel* to seeth a Kid in the milk of the Dam.

It is certain that this must respect to some Idolatrous Rite of the Heathen, for to take any other course with it is not to tell the meaning, but to make a shift with the place.

Here to hope for any such custom to be found of the Heathen in gross, the labour hath been sufficiently lost already.

If it were true, as *Tostatus* said (but did not believe himself) that the Gentiles used to Sacrifice a Kid sodden in the Dams milk to the God of the Fields, it would make very much towards the matter. Thus much is so, that *Sylvanus* was the God of the Woods and Fields, and that milk was one of those things.

things which were to him offered in Sacrifice, as a Kid to *Faunus*. Milk also was among the Sacrifices of *Pan* the God of the Shepherds, and the same was offered to *Ceres* in the *Ambarvalia*. There is reason also why a Goat and Goats Milk should be of Reverent importance in the Heathen Devotion, for *Jupiter* himself sucked no other Milk than this. It is exprest upon a Reverse of *Valerian* silver. The young God upon a She Goat holding by one of the Horns, with this Inscription, *Jovi Crescenti*. Neither is it to be denied, but that in the Sacrifices of *Bacchus* both a Kid and Milk were offered. But of a Kid sodden in the Dams Milk in any Rites of late Heathen Devotion it resteth to be revealed as yet.

One *Simler* noteth, that some of the *Hebrews* say, that the *Ismaelites* used to seeth a Kid in Milk. 'Tis true indeed *Abarbinel* saith they do so צר הרים to this very day. But see what *Aben Ezra* said to that upon the same place of *Exod.* 23. &c.

By the *Ismaelites* we are to understand the *Arabians*, that is, the *Saracens* before, and the *Turks* now. And yet in whose Ritualists as *Ben Casem*, *Side Ben Hali*, *Abdalla*, &c. if you find any such thing, it will be more than could be expected from them that have looked for it too.

That they ate Milk and Goats flesh also I know, so do we too; And what then?

If they did to the Text here, they are to seeth a Kid in Milk, which is more I think than the best man in the Kitchen will undertake to do, צר בום unless he take time to do it (as *Aben Ezra* saith.) But this is not all, a Kid is to be sodden in Goats Milk, and which is more than that too, it must be the Milk of the Dam.

The first words bear a troublesome sense, and the last are so plainly Magical, that of themselves they prevent any other way of Interpretation. Therefore *Abarbinel* made his recourse thus far this way, as to think that it was an Idolatrous Rite of the Heathen, To seeth a Kid in Milk at the time of in-gathering of fruits, hoping by this to propitiate their Gods.

And he pretendeth as for a ground of his meaning the *Spanish meſta* a kind of Country Feaſt which their Shepherds uſe to make themſelves merry at twice a year with *Kids* and *Milk*.

But to eat *Kid* or *Milk*, or both, is a continual Nothing to this purpoſe.

The very words themſelves inſtantly import a Magical preparation. Therefore the very Learned *Maimon*, though he interpret this place for company as the ordinary *Jews* do, yet he doubted not to caſt it upon *the way of the Amorites*, for this reaſon, becauſe he finds it twice annexed to the three anniversary turns in the year, *Exod.* 23. 19. 34. 26. *Tribus vicibus conſpicietur omnis maſculus tuus*, &c. And this reaſon (ſaith he) *magnum apud me pondus habet, licet eam haſtenus in libris Zabiorum nondum uiderim*, very much prevaileth with me, though I have not met with it in the *Zabian Books*.

But it ſeems the *Karraite* (quoted by Maſter *Cudworth* a learned man of the equal Univerſity) had met with this Tradition. The *Karraite* ſaith, that

It was a Cuſtom of the ancient Heathens, at the In-gathering of their Fruits to take a *Kid*, and ſeeth it in the Milk of the Dam, and then *שפך מנחם* in a Magical way to go about and beſprinkle all their Trees, and Fields, and Gardens, and Orchards, thinking by this means they ſhould make them fruitful and bring forth fruit again abundantly the next year. So the *Karraite*.

Note this alſo, that theſe *Zabians* might not make any other but a Magical uſe of a *Kid*. Theſe *Worſhipers* did Sacrifice to the *Seirim* or *Demons* in the form of Goats; Therefore the eating of Goats fleſh was forbidden them. Notwithſtanding, may for that reaſon the Magical uſe of Goats was Holy and Religious.

The Magical preparation of a *Kid* hath a plain reſpect unto the *Seirim* or Goat-Devils. But for the reaſons of the manner they cannot be given, for then it were not Magical.

'Tis

Mere. N. p. 3.
G. 46.

'Tis enough that such a think was used in the way of the *Amorites*, and therefore expressly forbidden to the People of God. Also it may very well be thought that the People of God themselves (some of them) drew down this Example of the *Zabii* into their own practice. Why not this as well as Sacrificing to the *Seirim* or Devil-Goats? Levit. 17. 7. If the People of God did so, that is *seeth a Kid in the Milk of the Dam*, to hasten the maturation of their Fruits, then this was the reason why the Prohibition is so often repeated in the Law.

Maimon quoteth a like practice of the *Zabii* out of their Book *Avoda Henbattith*.

They purified certain things (which the Book nameth) having observed when the Sun was in this or that degree. They performed some Magical operations, and so went away with this persuasion, that whosoever shall besprinkle a new planted Tree with this charm, the Tree would fructifie in a shorter time than otherwise would have done.

This affordeth another likelihood for the *Karaites* Tradition of seething a Kid, &c. that this also was to be found in the *Zabians* Books, though the Learned *Maimon* had not yet met with it.

CHAP. XX.

James 4. 13, 14, 15.

Go to now ye that say, To morrow we will go into such a City and continue there a year, and buy and sell, and get gain.

Whereas ye know not what shall be on the morrow. For what is your life? it is even a vapour that appeareth for a little time, and then vanisheth away.

For that ye ought to say, If the Lord will we shall live, and do this or that. 1 Cor. 4. 19. 1 Pet. 3. 17.

IT was a Custom among the *Jews*, especially and first to begin all things *with God*. They undertook nothing without:

out this Holy and Devout Parenthesis אֱלֹהֵינוּ הַזֶּה If God will. They otherwise exprest it אֱלֹהֵינוּ הַזֶּה If the Name please, or אֱלֹהֵינוּ הַזֶּה If the Name determin so. And by the Name they mean the great one, *Jehovah*.

It was a phrase of so common speech with them that they contracted it into an *Abbreviation* of their kind, which to avoid repetition at large, useth a letter for a word. *The Abbreviation is איה*. It is not only a Phrase of the *Jews* and *Scripture*, but of all the men of the East.

You rarely meet with a Book written in the *Arabick*, but beginneth *Bismillabi*, In the name of God, &c. An *Alcoran* especially, or any other Book of their *Divinity*. And for the *Alcoran*, it does not only All, or the whole Book begin so, but every *Surat* or Chapter of that *Scripture*, as they account it.

Not only so, but they make a common use of this very expression, *If God will*. Their words are, (and the *Persians* use the very same) אִם יִשְׁמַח אֱלֹהֵינוּ *Si Deus voluerit*, or אִם יִשְׁמַח אֱלֹהֵינוּ If the High, or Almighty God will, as *Nassyr Eddyn* in his *Commentaries* upon the *Arabick Euclid*, at the end of his Preface to the tenth Book, and elsewhere.

The *Arabick Nubian Geographer* beginneth his Book, in the Name of the merciful and compassionate God, from whom is help. And in the end of his Preface, he saith the same thing in more words. *Quapropter potentissimi ac summi Dei, quem unum & solum esse fateor, qui sufficientissimus atque optimus Protector est, auxilium exposco.*

From the Oriental part of the World this manner of speech descended down upon all the Inhabitants of the Earth. The *Greeks* render it *ὁ θεὸς ὁ θέλει* which is the same with the *Latins Deo volente*, *If God will*. Of which you may see more, and very much to this matter, if you consult with *Briffonius de Formulis*, &c. *Lib. 1. p. 68, 69, &c.*

Indeed it were very much, if we men of what Nation soever under Heaven, should go about any thing without this seasonable condition of Gods help. *If we live, and move, and have our being in him*, (as Saint Paul quoteth out of *Aratus*) and the Scholiast *Theon* interpreteth to be meant of God

God *καὶ οὐκ ἔστιν ἡ ἀνδραγαθία* certainly we ought not to venture upon any thing without *A Fove Principium*. As he ought to be in all our thoughts, so especially in those of *enterprise and design*, be it of the greatest, nay be it of the smallest undertaking. Especially we men, (I can believe the Angels of God do so too) for though the *Gospel* say, that the Providence of God cometh down to the price of a Sparrow, and were not two of these sold for a farthing?) Yet *Maimon* saith that God doth not take care for Oxen, but setting all other things aside maketh it his only business to procure the matters of Mankind. See his excellent discourse upon the Providence of God. *More Nevoch. Par. 3. C. 17.*

Considering the engagements either of Gods provision, or mens usual Fatalities, one would think this *manner of speech* to be equally natural to the whole race of Mankind, yet (as I said before) the *Jews* gave the first example, and they themselves brought it into use, but upon this occasion.

It relateth to one of the *wise Sayings* of *Ben Sira* an old Sage of theirs, and believed by them to be *Jeremy* the Prophet's Nephew. The *Saying* is this

כלתא עלתה לגיגנא ולא ידעה מה
מטי לה

i. e. *The Bride went up into her Chamber, but did not know what was to befall her.*

Upon this the *Perush* there maketh this Explication.

לעולם אל ואמר אדם שום דבר אלא בגזר השם
החזק אדם שהיה אומר למחר אשב עם ארוסתו בחופה
ואדבק עמה אמרו לו אמור אם גזר השם אמר לדכ
אם יגזור אם לא יגזור אני אשב עם ארוסתו למחר
בחופתי וכן עשה נכנס עם ארוסתו לחופה וישב עמה כל
היום ובלילה עלו שגידם למטה וקודם שיוקק עם
ארוסתו טתו שניהם למחר מצא אותם מתים זה בזה אמרו
קשטא אמדבן חזרת כלתא עלתה לגיגנא ולא ידעה
מה מטילה מכ אן אמרו כל הרוצח לעשות שום דבר
ואמר אם גזר השם ואם איני אומר לא יצלח לעולם

i. e. *Let a man never say (he will do) any thing, without this (exception) If God permit. There was a man who said, To*

moreover

morrow I will sit with my Bride in the Bride-Chamber, and will know her there. They said unto him, say, If God will. He said unto them, Whether (God) will or will not, to-morrow I will sit with my Bride in my Bride-Chamber. So he did. He entered with his Bride into the Chamber, and sat with her all day. At night they went both to bed, but they both died before they knew one another. When they found them dead in the morning each by other, they said the saying of Ben Sira was true. The Bride went up into the Bride-Chamber, but did not know what was to befall her. Upon this they said. Whosoever hath a purpose to do any thing, ought to say, If God permit, Otherwise he is not like to prosper.

The words of Saint James have a full respect upon this Tradition, you may easily perceive it, if you mark these words.

To-morrow we will go, &c. especially the close. We shall live, and do this, or that.

CHAP. XXI.

Amos 6. 1, 3, 4.

Wo unto them that are at ease in Zion, &c.

Ye that put far away the evil day, &c.

That lye upon Beds of Ivory, and stretch themselves upon their Couches, and eat the Lambs out of the flock, and the Calves out of the midst of the Stall.

NOT so much to interpret the place, as the interpretation of that; and moreover to tell the meaning of a hard word in the Law, I make this animadversion.

*Mid. Rab. fol.
238. Edit. Cro-
cov. Venetæ.
158.*

The Note upon this in the *Midbar Rabba*, is בֹּנֵי יִרְמָה כָּל שָׁנָה וְשָׁנָה חִיָּה לוֹ מִיָּמָם בְּפָנֵי עֲצָמוֹ כִּיָּן שְׂחָה מִבְּקֶשׁ לִילָךְ לְמִיָּמָם שְׁלוֹ מַעֲבִיר כָּל חֲרָעָה לְפָנָיו וְחָה כֹּסֶם חֶשֶׁם וְשָׁבָהּ וְעוֹמֵד עָלָיו וְשָׁחַסוּ i. e. Go down and see how every tribe hath a *Maiuma* of its own, and when any one is minded to go to his *Maiuma*, he causeth all his flock to pass

pass before him, and chuseth out the fattest, and killeth it, &c. But saith the Author of the Gloss here, **לֹא מִצָּתוֹ** *I have not found, nor heard what should be the meaning of the word.* David de Pomis saith it is, **שֵׁם אֱלֹהִים** *the name of an Idol.* As Philip Aquinas thinketh, it answereth to **מִרְבֵּק** *Marbeck* in the Text, and is to be rendered, *Saginarium, The stall.* Munster expounds it, *Socius Comes.* The *Aruch* quoteth the word in this passage out of the *Megillath Ecab*, **וּמִכְנָסֵי אֶרֶץ חֲמִיּוֹם לְחִיאַטְרוֹן שֶׁלֶדָן** *i.e. And they bring in the Maiumas into the Theater with his head uncovered.* But for the meaning of the *Mainumas* either here, or in the *Midbar*, the Interpreters have left it in a very doubtful condition. I may possibly have better luck, (I pretend not to so much skill as they had) in expounding the words.

Though the word in the *Aruch* and in the *Midbar* be the same, yet by the sense they cannot be of the same signification. The word in the *Aruch* (as I think) is taken from the Greek **Μῦθος** as the very next word, **חִיאַטְרוֹן** *Stateson*, and meaneth no otherwise.

But for the meaning of the same word in the *Midbar*, it must needs bear another manner of construction: And if it be not that which is to follow, it will be hard; I am sure, to say what it is.

The fore-mentioned Author of the Gloss conjectureth from the sense, that it is to be meant of **יוֹם טוֹב** *A Festival day.* And this was the meaning of the *Midbar*, and to be understood of that *Maiuma* in the *Justinian* and *Theodosian Codes.*

And that was (if *Suidas* knew it) **Πανήγυρις ἐν τῇ Μάῳ**, &c. A Roman Solemnity celebrated in the month of *May*, when the Chief of the City of *Rome* were wont to go to *Ostia*, and there disport themselves, thrusting one another into the waters. The Gloss to the *Basilica* nameth not what, but saith it was a kind of Solemnity observed by the *Romans* in the Month of *May*, but that it was done at *Rome*, and *eis τιμὴν τῆς Μαιᾶς* *to the honour of Maia.* And in *Æthicus* the Cosmographer it

is found that the People of Rome went in Procession with the Consul to *Ostia Castorum celebrandorum causa solennitate iocunda*. Tacitus also maketh mention of a certain Sacrifice done at *Ostia* in the *Castors Temple*, *sed ventorum marisque causa factum*, saith
Ad Lib. Annal. Ammianus Marcellinus, Lib. 19. To Lipsius, all this is one and the same with the *Maiuma* in the Law.

If there were no more in it than so, *Hotoman* did well enough, out of *Vandulphus*, to reckon this among the innocent sports: though that he should say it was *Armorum ludicra exercitatio*, *cum aliquot adolescentes mense Maio oppidum in aqua positum dimissi in aqua ludibundi oppugnabant*, is by I know not what authority.

The *Civilians* make some less; none more of the matter:

Bartol said, it was *Ludus quidam*, a kind of sport.

Cujacius, *Alciat*, *Gothofride*, &c. hold themselves to the Tradition of *Suidas*, and *Gothofride* refers us to *Gregory's Cosmography*; *Cujacius* more correctly, to his *Chronography*.

But it should have been, not *Gregorii*, but *Gregorii Chronographia*. Nor is *Georgius Cedrenus* to be meant, as *Cujacius*, thought: but *Georgius Theophanes*. And the words are:

Ο ὁ βασιλεὺς πρῶτος Μαΐου ἐν Σοφίαν, ἐνέειπεν ὅτι αἰῶνος καὶ τῆς ἡμέρας αὐτῆς. Which *Anastasius Bibliothecarius* rendreth; *Præterea maioma facta Imperator in Sophianis sedit cum filio suo, &c.* *Hist. Miscell. lib. 23.* *Gyraldus* guessed it to be the *Floralia*, with which indeed it can compare in obscenity and debauchment.

But it is not made known by any of all this, what the *Maiuma* was. 'Twas an Oriental Celebration (as *Baronius* well observed) but of what sort, only *Johannes Antiochenus* hath discovered. The Author had before related out of *Pausanias*, the *Chronographer*, that *Sosibius* an *Antiochian* had left as a Legacy to the City of *Antioch*, the yearly Revenue of fifteen Talents of Gold, towards the expence of the publick sports: which by the corruption of the *Feoffees* having been disposed of the wrong way, the Citizens Petitioned the Emperor *Augustus*, that it might be restored to the first use. Which was granted: but the same case falling out again, they address-

sed a like suit to the Emperor *Commodus*, by whose commands the Legacy was again shared, and a due portion thereof set out for the Olympick Games; another for the *Circensian*, *Joh. Antioch. Ms. in Archiv. Baroc. Bibliothec. Bodlesian.*
 Εἰς λόγον ἱπποδρομῆς ἀμύμητος ἐπιτελεμένη καὶ τῷ ἡλίῳ ἐμῆσαν, τε-
 πέσι, καὶ κυριακῷ, &c.

Ομοίως δὲ καὶ εἰς λόγον σκηνικῆς ἐορτῆς νυκτερινῆς ἐπιτελεμένης καὶ
 ἔτη γ' ἡμῶν λεγόμενων Οργίων, ὅτε, μυσηίων Διονύσου καὶ Ἀφροδίτης
 τετέσι, τῶν λεγόμενων Μαυμῶν, διὰ τὸ ἐν τῇ Μαίῳ τε καὶ Ἀρτιμισίᾳ μὲν
 ἐπιτελεῖσθαι τῷ αὐτῷ ἐορτῇ, ἀφώεστε φανερὰν χρυσίᾳ πιστότητα λόγων
 λαμπάδων καὶ κανδύλων, καὶ ἡμῶν ἄλλων ἡμῶν περιχρυσέντων ὅτι τῷ πα-
 νήγειν ἡμῶν λ' ἡμῶν τετραπῶν παννυχίδων, i. c. In like manner also
 for the trieterical sports (celebrated by night in Tents, I mean the
 Orgia, that is, the Mysteries of Bacchus and Venus, commonly
 called the Maiuma, for that they were solemniz'd in the month of
 May) a considerable sum of the Gold was set out for the charge of
 Lamps and Candles, and other necessaries for this Solemnity or Wake,
 in which they took their pleasure for the space of thirty whole nights
 together, &c.

I must not here uncover the μαχλῶντα *Veneris ὄργια*, as *Cle- Clem. Alex. in mens Alexandrinus* calls them: It is not once to be named amongst us, what this people did in the dark: Ἀποσβεστον δ' ἱερ-
 φάντα, τὸ πῦρ. αἰδιδίηται, διὰ τὸ καὶ λαμπάδων. ἐλίσχοντες τὸ Γάκ-
 χον τὸ φῶς, &c. as the same Author.

Illud vero (saith the Emperor *Arcadius*) *quod sibi nomen proaxe licentia vindicavit, Maiumam, fœdum atque indecorum spectaculum, denegamus. Cod. Theodos. Lib. 15. Tit. 6.*

It was forbidden, as (*Menfius* took it) by the LXII. Ca-
 non of the Synod in *Trullo*: Καλάνδου, καὶ βοτῆς, καὶ βρυμνιάς, ἢ καὶ
 τῇ πρώτῃ τῇ Μαίῳ πανήγειν, &c.

But the reading there is not, ἢ τῇ πρώτῃ τῇ Μαίῳ, the first of
 May; but, τῇ Μαρτίῳ μὲνός; the first of March. And so the A-
 rabick Code מן היום הראשון אלסחר i. c. And the
 first day of the first Month, that is, *Nisan* or *March*. *Cod. Conciliar. Arab. MS. in Archiv. Bibl. Bodlesian.*

For the derivation of the word, if any such disport in the
 waters was made, as *Suidas* remembreth to us, it were obvi-
 ous to fetch it from the Oriental מַיִם *Majim*. Or if it
 were found that these *Orgia* were first, or most celebrated at

Metaphrast.
Ms. in Archiv.
Baroc. Feb. 25.

Maiuma (the Sea side of *Gaza*) 'tis possible that the place might give name to the Celebration. Which hath the more colour, for that in the *Tetrapodus* or *Quatresois* of that City upon an Altar of stone there stood a marble Statue of *Venus*, representing the figure γυναικὸς γυμνῆς, ἐχέουσας ὅλα τὰ ἄσχημα αὐτῆς φανόμεινα; of a naked Woman, &c. as *Marcus Diaconus* in *vita Porphyrii Gazæorum Episcopi*: otherwise, the Authors own derivation must be taken.

If the Prophet may at all be understood in the sense of the *Midbar*, it soundeth not much unlike to that which the Emperor *Julian* told the *Antiocheans* in his *Misopogon*.

Υμῶν ὃ ἕκαστος ἰδίᾳ μὲν εἰς τὰ δεῖπνα καὶ τὰς ἐορτὰς χαίρει διαπαντός, καὶ ἐγὼ οἶδα πολλὰς ὑμῶν πλεῖστα εἰς τὰ δεῖπνα τοῦ Μαίυμα χήματα ἀπολέσοντας, ἔσθ' ὃ ὑμῶν αὐτῶν καὶ τὴ σωτηρίας τῆ πόλεως ἔδειξεν, ἔτε ἰδίᾳ ὅς πολιστῶν. ἔτε ἡ πόλις κοινῇ. *There's none of you all (saith he) but can willingly spend upon your private banquetings and feasts, and I well know how much many of you can throw away upon the Maiuma: but for your own, or the Cities safety no man offereth up any thing either in private or in publick.*

The word of *Amos* is: *Wo to them that are at ease in Zion, &c. They stretch themselves upon their Couches, and eat the Lambs out of the flock, and that chaunt to the sound of the Viol, &c. That drink Wine in Bowls, &c. But they are not grieved for the afflictions of Joseph.*

CHAP. XXII.

The meaning and Considerations of Light in Scripture.

GOD is Light, and in him there is no darkness at All,
John 1.

The Reflection of this Original Glory shining upon the dust, the dust became *Light*, that is *Man*, for so the Ancients termed him; *φῶς δὲ τὸ ἀνθρώπου* saith Phavorinus, we call a *Man Light*: but the opacous body of sin interposing it self betwixt this borrowed Light, and the *Fountain*, cast a shadow, the *shadow of death*.

The darkness being so thick and so exceeding, that (if we regard what the Master of the Sentences hath said) the Sun it self shined seven times brighter before the fall, than ever it did since.

To bring the World out of that darkness into this *Marvelous Light*, the *day spring* from on high was to visit us. To prepare for this day there first appeared a *Burning* and a *shining Light*, John 1. but he was not *that Light*, but came before to bear witness of the *Light*. Soon after *Jesus*, that is, (as in the *China Tongue* it signifieth) the rising Sun, that Sun of Righteousness, himself arose with healing in his Wings, *Malac. 3.* It was then the longest Night in all the year; and it was the midst of that, and yet there was *Day* where he was; for a glorious and betokening *Light* shined round about this *Holy Child*. So the Tradition, and so the Masters describe the Night-piece of this Nativity.

Julii Schiller. præfat. in Uranograph. Christian. p. 6. Col. 2.

At his *Transfiguration* a greater *Light* shined about him. His face was brighter than the *Sun*, and his very Cloaths whiter than the *Light*. Till now the *Father of Lights* himself dwelt in the *thick darkness*, never shewing himself but in a *Cloud*; but in these last days, he is God *manifest*, 1 Tim. 3. 16. and in the *Brightness of his glory*, Heb. 1. I do not find, (saith Venerable Bede) among so many Angels, that were sent before the Law, that ever any were seen with a *Light* shining about them.

Now

Now a Light shineth about St. Peter in the Prison, and about St. Paul *quæ ingreditur*, a very great Light. Nay a Light shined about the Shepherds too. And though it were then the dead of the Night, yet the word was brought by the Angel *hodie Natus est*, &c. This day is born to you, &c. Therefore also at the setting of this Sun which was the Reverse part of the Mystery, darkness fell upon the Earth, the Natural Sun Eclipsed in the midst of Heaven, and therefore the Moon making it more than Midnight in the subterraneous position, all of the colour of *Saturn* the signifier of blackness, who rising from the Horoscope beheld these two Eclipses in a square Malignant aspect.

Not so only, for in the self same day (which is more perhaps than you have heard of) there happened a natural defection of the Moon in the 11th of *Libra*, beginning at *Hierusalem* about 6 in the Evening, insomuch that the Sun was no sooner gone down, but the Moon appeared in the East Eclipsed of more than half her Light; So that as the Light was taken from that day, so darkness was added to that Night, and within the space of six hours, the Sun was once unnaturally, and the Moon twice Eclipsed. The Calculation and Figure of this Lunar Eclipse, you may see (if you will) in *Chronologia Catholica Henrici Buntingii*, fol. 237.b. & 238.a. See also *Sethus Calvisius in Tiberius Cesar.* ad. An. post Ch. n. 33. to the 3 day of *April*.

As our Lord himself, so his Gospel also, is called *Light*, and was therefore anciently never read without a burning Taper, *etiam sole rutilante* ('tis Saint Hieromes Testimony) though it were Lighted in the Sun. Supposing therefore out of *Albumazar*, that every Religion is governed by some Planet, as the *Mahumetan* by *Venus*, the *Jewish* by *Saturn*, &c. Some *Astrologers* did not inconveniently to attribute the Christian to the Sun.

Not the Gospel, but the Preachers of it also are called Lights; *Vos estis Lux Mundi*, ye are the Light of the World; and the first Preacher of Repentance was said to be *Luerna ardens*, &c. a burning and a shining Light.

The

The careful Church perceiving that God was so much taken with this outward symbol of the Light, could do no less than go on with the Ceremony. Therefore the day of our Lords Nativity was to be called ἐπιφάνια the *Epiphany*, or appearing of the Light; and so many Tapers were to be set up the Night before, as might give Name to the *Vigil Vigilæ Luminum*. And the Ancients did well to send Lights one to another, whatsoever some think of the Christmas Candle.

The receiving of this Light in Baptism they call'd not usually so, but φωτισμός, *Illumination*, which further to betoken, the Rites were to Celebrate this Sacrament, ἀποτίμωτον πάντων κακῶν, &c. with all the Tapers lighted, &c. as the Order in the *Euchologe*. The *Neophytus* also or new convert received a Taper lighted and delivered by the *Mystagogus*, which for the space of seven days after he was to hold in his hand at Divine Service, sitting in the Baptistry.

Ἀκολουθία τῆς
ἐν τῷ βαπτισμῷ.
Eucholog. fol.
ξα. Α.

Who perceiveth not that by this right way the Tapers came into the Church, mysteriously placed with the Gospel upon the Altar, as an Emblem of the truer Light?

It was imitated again by the white Garment received at the same time in Baptism, as the Emperors expound it in *Theodosian's Code*; *Cælestis Lumen Lavacri imitantis novam sancti Baptismatis Lucem vestimenta testantur. Cod. Theod. de spectac.* So the Priest in the Order of *Severus*. אפריו לבושים תחודו איך חלנה ונחודו וייוכו נדמות מלאכה Change (saith he, bespeaking the new Converts) *your Garments, and be white as the Snow, and let the Light shine as the Angels.*

Remaining yet unto us of this is that which we more commonly call the *Chrisome* (*ab unctiōe*, as the *Manual*, &c.) wherewith the Women use to shroud the Child, if dying within the Month. Otherwise it is to be brought to the Church at the day of Purification.

But by an Order of Baptism in *Edward VI.* his Liturgy of the Year, 1549, it was to be put upon the Child at the Font; for the Rubrick is, *Then the Godfathers and Godmothers shall take and lay their hands upon the Child, and the Minister shall put upon him his white Vester, commonly called the Chrisome, and say, Take*

Take this white Vesture for a token, &c.

And good reason; for φωτεινοῖς ἀνθρώποις καὶ ἄλλῳ τὸ λευκόν, White doth best of all become the Children of Light, saith *Clemens Alexandrinus*.

The Apostles in the *Alcoran* are call'd *Elhavariuna*, the white men, *Viri vestibus albis induti*, (as our Robert of Reading translated it) *Men cloathed in white Apparel*. So also they are called in the *Arabick* Preface to the four Evangelists, and for the same reason, *Ut viri doctissimi putant*, saith *Kerstenius in vit. 4 Evangelist. p. 16*. Some Commentators upon the *Alcoran* I know give another derivation of the word, but it concerneth not this place. 'Tis the colour of the Angels cloaths, *Apoc. 4. 4. Nay the Ancient of days Himself is said to go in White, Dan. 7. 9.*

And that our Holy Garments are of this colour, the reason is good, as respecting the Gospels Light.

The funeral Tapers (however thought of by some) are of the same harmless Import. Their meaning is to shew, that the departed souls are not quite put out, but having walked here as the Children of the Light, are now gone to walk before God in the Light of the Living.

The Sun never arose to the Ancients, no not so much as a Candle was lighted, but of this signification. *Vincamus* was their word, whensoever the Lights came in, φῶς δὲ τὴν νίκην, for Light (saith *Phavorinus*) betokeneth Victory. It was to shew what trust they put in the Light, in whom we are more than Conquerors. Our meaning is the same, when at the bringing in of a Candle we use to put our selves in mind of the Light of Heaven; which those who list to call superstition, do but *darken Counsel by words without knowledg*, *Job 38. 2.*

But the Rising of the Sun was observed with a more solemn Oraison; For no sooner did this Light appear, (so the *Syriack* Ritual) אַמְתִּי וְדָנָה שְׁמִשָּׁן מִחֲפָנֵי אֵעִיָּהּ | לְמִדְּנָחָה וְסִגְרִיָּה לְאַלְהָא וְאַמְרִית בְּנוֹדֶךָ חֲזִינָן נֹהֲרָא יְשׁוּעָא מִלְּנָה נֹהֲרָא דְאַנְרָא חֵן נֹחֲרָא שְׂרִירָה דְּמִנְהָר לְכָל בְּרִין מְלָנָה אֲנָהָר לֵן בְּנוֹדֶךָ נְאֻמָּה צְמַחַח רְאֵנָה שְׁמִינָה *but every man was to turn himself towards the East, and worship God, and then say this prayer. Jesus full of Light, in thy Light may we*

we see Light, for thou art the true Light, which enlighteneth every man that cometh into the World. Enlighten us with the glorious Light of thy Heavenly Father.

CHAP. XXIII.

Gen. 1. 7.

תהוֹם רַבָּה Tehom Rabba.

And God made the Firmament, and divided the Waters which were under the Firmament from the Waters which were above the Firmament, &c.

UPON my uttermost strife with this Place, I see not how it can be well avoided but that an *Abyss* of waters must be granted to be above the Supreme Orb. God I know hath bound up the Waters in his thick Clouds, and the Cloud was not rent under them. And the Air it self is not so unlike to water but that (as some undertake) it may be demonstrated to be navigable; and that a Ship may sail upon the Convexity thereof by the same reason that it is carried upon the Ocean.

Job 26. 8.
Albert. de Sax-
on. lib. 3. Phy-
sic. Q. 6. Art.
62. conclus. 3.
Mendoza virid.
Lib. 4. Prob-
lem. 47.

But to take these Waters for the Cloudy part of Heaven, is not possible from the Text. For *רקיע* *Rakia* or *Expansum* is to be meant of the whole Frame, for He called the Firmament Heaven, and the Waters are to be above all this; for the word *מעַ* *meal*, cannot be otherwise (but violently) construed, notwithstanding what *Paræus*, *Junius*, and others have informed.

And 'twas too suddenly apprehended of those who think that the Waters above the Heavens called upon by the Psalmist and the three Children in their Song to praise the Lord, can be taken for the Watery Region of the Air, for in the same Canticles, by an expresse enumeration of all the Meteors, this Region is distinctly invited to the like Celebration. O every Shower and Dew, bless ye the Lord, &c. Fire and Hail, Snow and Vapour, Stormy Wind fulfilling his word, &c.

Q

Ac-

According to the first Model of the Creation the stories of this *Great Pile* stood not now as they do. *The Earth was without form and void*, i. e. (as some would have it, but I have told you the meaning of it before) unbecomed with that glorious furniture which now it hath, standing all covered over with a *Globe of Waters* vastly extending, which the *Maker* did, to shew that *the Earth was his before he gave it to the Children of Men*, Psal. 115. 16.

Here he might have said his hand reflecting upon himself this *Mighty Power* which could settle such a ponderous mass upon it self. But to shew also that *He created it not in vain, but formed it to be inhabited*, Isa. 45. 18. *He divided the waters from the waters by a Firmament or Heaven.*

The Waters below this Firmament he commanded to gather together, which made the *Seas*.

And the dry Land appeared. Not now so precisely globous as before, but recompenced with an extuberancy of Hills and Mountains for the *Receipts* into which he had sunk the Waters. In the space above the Firmament, *He laid up the Depth in Storehouses*, Psal. 33. 7. From whence when He uttered his voice (as at the Flood) *there was a multitude (or Noise) of Waters in the Heavens*, Jer. 10. 13.

And whosoever shall look back with an uninterested eye upon that immane, and (if the *Scripture* had not said it) all incredible Deluge will be far to seek how such an impossible confluence of Waters could otherwise be assembled together.

For to lay the charge of this huge effect unto the Stars, or any Conjunction of the Superior Bodies, as *Abraham* and *Abumazar* did; is not to release, but entangle the Wonder; For besides that those *Lights* above are not intrusted with so unlimited a Power, no not in their strongest conspiracies of Influence; the *Astrolgers* tyed the *Conjunction* to a false time, as the Learned *Mirandula* fully enough, though himself not so truly, hath declared against them.

A *Conjunction* indeed there was of ♄ and ♀ going before the Flood, but looking upon the effect at such a distance as could be of no considerable avail.

And

And indeed for any hand the Stars could have in this matter we are to receive it at the same rate as that of the *Arabian Astrologers* to the *Ægyptian Caliph*.

They answered that the cause of *Noahs Flood* was שהיו כל השבעה כוכבים במזל דגים that there happened at that time a Conjunction of all the Planets in ♋ *Pisces*. *Sepher Juchas. fol. 148. b.*

And yet the same *Astrologers* foretold of a particular Deluge to be at such a time in the *Deserts of Arabia*, which (if the *Story* mock not) proved true; for the *Pilgrims to Mecca* (so that faith) were drowned upon those Sands, where others before-time had perished for want of Waters.

And to give up that account which the Common People in Philosophy use to do, that these mighty Waters could be emptied out of the bottles of Heaven, the Clouds whatsoever or Condensations of Air runneth us a-ground upon a ridiculous course in Nature, or indecent in Miracle; whereas if we betake ourselves to this other way, one only entercouise of Omnipotency will serve the turn, to force down the motion of these Waters by a high Hand, which otherwise according to Received Nature must have been more than 100 years in falling.

What if it rained 40 Days and 40 Nights, had it rained 40 years what could this have done towards such a heap of Floods as prevailed above the highest Mountains 15 Cubits upwards? be their perpendicular height taken after the most moderate estimation.

So that in justice of reason we may conclude, that these *Decumani fluctus* could not be raised without a supply from this great *Abyss*; and unless one depth had called another.

And the *Scripture* it self confesseth as much, that the fountains of the *Tehom Rabba* or this great Deep, or (as the Angel calleth them in *Esdras*) the Springs above the Firmament, were broken up, *Gen. 7. 11.* the same Deep upon the Face whereof the Darkness was, *Gen. 1. 2.* for the Spirit of God moved upon the Waters.

And at the abatement of these Waters when God remembered *Noah*, the same Fountains of this Deep are said to have been stopped, *Gen. 8. 2.* which can admit of no other (but a miraculous)

culous) sense; for we cannot understand it of any subterraneous Abyfs, without an open defiance to the Principles of Nature.

Therefore betwixt the *Heavens* and the *Heaven of Heavens* there must be a *Tehom Rabbah*, or great Deep, and for this it is that he is said to have layed the Beams of his *Chambers* in the Waters, *Psal.* 104. 3. His Upper Chambers it should be (as the *Saxon* rightly) and it maketh very much for the matter, for it will follow from this that these Chambers were the Heaven of Heavens. Where *the Lord is upon many* (or great) Waters, *Psal.* 29. 3. And *Wisdom* saw him set this compass upon the face of the Depth, *Prov.* 8. 27.

And he is said to have watered the Hills from these Chambers, *Psal.* 104. 13. Not from the middle Region of the Air, for the Tops of some Hills (*whose heights are his*, *Psal.* 95. 4.) are lifted up above all the Clouds. But he watered the Hills from this great Abyfs, when at the Flood those Cataracts of Heaven were opened.

Joel 3. 18.

But let the Hills be taken for such as *flow with milk, and drop down with new Wine*, even thus also it may be said, that he watereth them from these Chambers, that is, from Above. The reconcilers on the contrary part are forced to make use of more unmannerly Constructions.

But let the Chambers be taken as before, *v.* 3. by result at least it was that from these he watered the Hills whatsoever, and satisfied the Earth with the fruit of his works, *v.* 13.

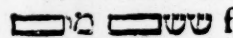
I am almost persuaded to think, that until *Noah's* time, *The Lord God had not caused it to rain upon the Earth, but a mist went up and watered the whole face of the ground*, *Gen.* 2. 5, 6. And a River went forth of *Eden* to water the Garden, &c. *ver.* 10. But in the 600 year of *Noah's* life, in the second month, &c. *Gen.* 7. 11, *He caused it to rain upon the Earth, &c.* *v.* 4.

It is no stranger a thing than to find the whole Earth in such a case for that time as the Land of *Ægypt* hath been ever since, or those everlasting Hills which (the days of *Noah* set out) were never yet wetted with the dew of Heaven. If it be otherwise, how could he then first set his Bow in

in the Cloud? for as *Porphyrie* said it must have been there before.

I say then, that proportioning the perpendicular height of the Mountains to the Semidiameter of the Earth, there is nothing to hinder but that this abundance of Waters supplied from the Springs above the Firmament might be sunk into the Caverns of the Earth, from whence it hath been upon occasion called forth by the heat and influence of the Host of Heaven. And so ever since as Heat and Cold, Summer and Winter, Day and Night, so the Former and the Latter Rain hath not ceased.

Our Saviour may seem to have pointed to those *Springs above the Firmament*, where he bringeth in Father *Abraham*, saying to the Rich man, *And besides all this betwixt us and you there is a Great Gulf fixed*, &c. *Luk. 16. 26.*

All this is intimated in the name of Heaven, *Shammajim*,  from the Waters there, as *R. Jose in Chagiga. Talmud in chagig. C. 2. fol. 12. a.*

If it found ill that any corruptible Nature should be lodged above the Heavens, it will be answered, that the Heavens themselves are in no better condition, whose matter howsoever trusted by some ill Husbands in Philosophy to an inemissible Form, yet hath been found subject to the like Passions with that here below, as the well known *Tycho* hath demonstrated in the case of the New Star.

To doubt the passage of the Blessed through this great Abyss is an effeminacy of Belief, for not to say that the Children of *Israel* passed through the Red Sea upon dry Land: *These waters are themselves to pass through that fire unto which the Heavens and the Earth which are now, are reserved and kept in store*, 2 *Pet. 3. 7.*

The suspension of these Waters in a violent situation (if such it be) I no more marvel at than that the thick Clouds bound up with so many Waters should hang in the Air *unrended under them*: less than at the *Stretching of the North over the empty place*, or the *hanging of this Earth upon Nothing*, *Job 26. 7.*

In all this I must acknowledg that there is something of the Paradox (which yet hath been done over by others too, and more

*Vid. Scheineri
Ros. Ursin.*

more elaborately) and so I would be taken for the present, but that is till I can see how otherwise the Text it self can be likely to come off clear.

CHAP. XXIV.

Deut. 22. 23.

אבן טועין

Lapis errantium.

And with all lost things which he hath lost, and thou hast found shalt thou do likewise.

*Talmud in Bab.
Mitz. fol. 28.*

TO this purpose the Great Stone in Jerusalem remembred of by the Gemara in Baba Metzia, אבן טועין חיתה בירושלים כל מי שאבדה לו אבירה נפנה לשם וכל מי שמוצא אבירה נפנה לשם זה עומד ומכריז זה עומד ונותן *i. e.* In Hierusalem there was a stone of the Strays. He that had lost or found any thing, was to repair thither. He that had found was to stand there to produce it. He that had lost, to tell the Signs and Marks. כל מי שמצא He that had found any thing that was lost, was to cry it three times, and after seven days once more, &c. Ibid. See also the Misne Torah, Part 4. Halac. גולה ואבדה Cap. 23. Sect. 3.

But the Benefit of the Provision reacheth not unto us, for by the Rules in Baba Kama, (and generally by all their Canonists) A Jew is not only not bound, but forbidden too to restore any thing that is lost, to a Christian. And yet by the Jerusalem Talmud, He is bound to restore for the sanctifying of the name of the Lord, as the Tseror Hammor hath observed.

CHAP.

CHAP. XXV.

Heb. 12. 24.

Sanguis Abel.

And to the blood of sprinkling which speaketh better things than that of Abel.

SOME Copies (as the *Regia Biblia*) read it *κρείττωα λα-
λῶντι παρὰ τῆς Αβελ.* which speaketh better things than Abel.
So *Fabricius* translated the *Syriack*, but unfaithfully. For there
it is, as We, *Better things than that of Abel.* So the *Hebrew*,
The *Arabick* yet more expressly. *Speaking more than, or above
the blood of Abel.*

Τὸ γὰρ τῆς Αβελ ἐλάλησε; But did the blood of *Abel* speak,
saith *Theophylact*? Yes. It cried unto God for vengeance, as
that of sprinkling for Propitiation, and Mercy. Which is
Cyrils also, and the most received Interpretation.

And yet *Theophylact* (as *Oecumenius* also) is more inclinable
to think, that the voice of this Blood is that whereby *Abel*
though he be dead, yet speaketh. That is (saith *Photius*)
αἰετὶ μνησὸς ὄντιν in the expressions of memory and Celebration,
in that Testimony given him by the God that answereth by fire.
So *Theodotion* rendreth, *Ἐπέβλεπεν ἐπὶ τὰς θυσίας Αβελ καὶ ἐνέπρη-
σε,* i. e. *And the Lord had respect unto Abel's Offerings, and set
them on fire. By which he obtained witness that he was Righteous.
God himself thus testifying of his Gifts, Heb. 11. 4.*

He is therefore called the *Righteous Abel.* And this Blood
is called the *Righteous Blood*, and reckoned from him, *Mat. 23. 35.*
Luke 11. 50.

And the Blood of *Abel* was so Holy and Reverend a thing,
in the sense and Reputation of the old World (they say so)
that the men of that time used to swear by it. The learned
Master *Selden* hath observed as much out of *Sabid Aben Ba-
tric*, That the *Sethians* took a Solemn Oath upon the Blood
of

of *Abel* that they would not go down from their Holy Mountain into the plain of the *Cainites*.

The same Tradition is to be found in the *Arabick Catena*, where also I observe that they used to say their Prayers in the name of this Blood, as in a short *Letany* there said to have been conceived by *Noah*, and daily prayed in the *Ark* before the Body of *Adam*.

The *Arabick* Copy which I go by is written in *Syriack* Letters, and there indeed the word is אלנר *Alnhar*, but mistaken as I think for that which I have put down.

הדא צלאח נוח אללהם בהקד עליך ולא שיה אעצ
מנך אנשר: אלינא בעין ארחמא ואלראפא ונגנא מן
הדא אלנר ואנהצנא מן הדא אלסוטה בחכרה אד
חל יקתר אלמלה בדם האביל צפך בחסן שיה אלרי
רצאך לנ תעוננא מע אלהא לפות וציד אלה תנפל
ענא מן רחמתך דאנך נגנא ולך אלמנר מן מן בל עמלה
ידיך אבדא וכאבנא אולארה יקולנא אלמן ות רב

Cat. Arab. c. 24.

The Prayer of NOAH.

O Lord, excellent art thou in thy truth, and there is nothing great in comparison of thee. Look upon us with the eye of Mercy and Compassion, Deliver us from this Deluge of Waters, and set our feet in a larger Room. By the sorrows of Adam thy first made Man, by the blood of Abel thy holy one, by the Righteousness of Seth in whom thou art well pleased, Number us not among those who have transgressed thy Statutes, but take us into thy merciful care: for thou art our Deliverer, and thine is the praise from all the works of thy hands for evermore.

And the Sons of Noah said, Amen, Lord.

Here

Here I shall need to make you a Note or two as concerning this Prayer. It may possibly seem strange to you, that this Oraison should be so daily said before the Body of *Adam*.

To take you off from that, you must know that it is a most confest Tradition among the Eastern men (and Saint *Ephrem* himself is very principal in the Authority) that *Adam* was commanded by God (and left the same in charge to his Posterity) that his dead Body should be kept above ground till a fulness of time should come to commit it פוֹסֵט מֵלֵאֵלֶיךָ to the middle of the Earth by a Priest of the most High God.

For *Adam* Prophesied this reason for it לָאֵן הָיָה יוֹנָן Saidus Patriarch. Alexand. Arab. MS. in Archiv. Bibliothec. Pub. Cantabrig. that there should be the Redeemer of him and all his posterity.

The Priest who was to officiate at this Funeral they say was *Melchisedec*; and that he buried this Body at *Salem*, which might very well be the middle of the habitable World as then, and that it was indeed so afterwards, it hath been told you before.

Therefore (as they say) this Body of *Adam* was embalmed and transmitted from Father to Son by a Reverend and Religious way of conveyance, till at last it was delivered up by *Lamech* into the hands of *Noah*, who being well advised of that fashion of the old World, which was to worship God toward a certain place, and considering with himself that this could not be towards the Right (which was the East) under the inconstancy and inconvenience of a Ship, appointed out the middle of the Ark for the place of Prayer, and made it as Holy as he could by the Reverend presence of *Adams* Body.

Towards this place therefore the Prayer was said, not as terminating any the least moment of Divine Worship in the Body (it were a stupid thing to think so) but (where it ought to be, and where all Worshipers do, or should do so) in God himself and only him, as the very Tradition distinctly cleareth the case. פִּלְמֵתָא כִּי יֵצֵא מִן הָאָרֶץ כִּי יִבְנֶה נֹחַ יִקְרָא קִיָּם. נֹסֵר אָדָם וְכָל אֱלֹהֵי הָאָרֶץ וּבִנְיָן סָאֵם וְחָאֵם וְיֹאפֶר וּבִאֵן נֹחַ וְצִלִּי וְאֵלֶּרָה וְנִסְאָהֶם מִן גִּזְבֵּי מִלְּסָפָה וְיִקְוִלוֹן אֲמִין. that is, And so soon as ever the day began to break,

R

Noah

Noah stood up towards the Body of Adam, and before the Lord, he and his Sons, Sem, Ham, and Japheth, and Noah prayed, &c. and his Sons and the Women answered from another part of the Ark, Amen, Lord.

Whence you may note too, (if the Tradition be found, enough) the Antiquity of that fit custom, (obtaining still especially in the Eastern parts) of the separation of Sexes, or the sitting of Women apart from the men in the Houses of God. Which sure was a matter of no slight concernment, if it could not be neglected, no not in the Ark, in so great a straightness and distress of Congregation.

That this was a practised use in Primitive Christianity, I think is not much doubted of.

Jac. Gothofred.
Maris cap. 3.
Maris cap. 3.

And to this sense the learned Gothofred (by a strange reach of unufal sagacity, untieeth or intangleth (for I know not which to call it yet) that intractable passage (as to us) of St. Paul to the Corinthians, 1 Cor. 11. 10. For this cause ought the woman to have power on her head because of the Angels. So we translate according to the received Greek, which is, *Διὰ τῶν ἀγγέλων ἡ γυνὴ ἔχει ἐπὶ τῇ κεφαλῇ, διὰ τοῦ ἀγγέλου.*

But Gothofred would have it to read thus *Διὰ τῶν ἀγγέλων ἡ γυνὴ ἐξουσίαν [exuvium] ἔχει ἐπὶ τῇ κεφαλῇ, διὰ τῶν ἀγγέλων, or ἀγγελαίους.* And then the English must be. For this cause ought the Woman to have a vail or covering upon her head because of the young Men.

It is not denied at all but that a vail or covering is to be meant here, and indeed the vulgar translateth it so.

And for Ἀγγέλους to be written instead of Ἀγγέλους, was an easie and obvious escape.

Though I dare not altogether undertake for the Reading, yet I will add this improvement to it.

In a Manuscript Arabick Translation in Queens College Library, I find indeed the place rendred thus, *וְלִיְיָ אֱלֹהֵינוּ מִן אֱלֹהֵי מַלְאָכָא דְּמַלְאָכָא* that is, And for this cause it is commanded that there should be a Sultaan, or Deminion upon her head because of the Angels.

But

But in the Printed *Arabick* Translation set forth by *Erpenius*, it is *אן יכין עלי ראס זאדאן* *Zadaan*, I am confident it should be *רדאן* *Radaan*, ('tis mistaken but by a point) And then the *English* is, *For this cause it is commanded that there should be a veil upon her head, &c.*

I would willingly have known how the *Æthiopic*, *Armenian* and *Coptic* Translations deal with the place, but that could not be, for they are not here to be had for ought I could find out at last.

The other Note I shall need to make you, will concern that passage in the Prayer, *By the sorrows of Adam.*

The Eastern Traditioners mean by this a continual sadness and contrition of heart which *Adam* had, and made for the loss of *Paradise*, and his first Estate.

It is noted of him by *James* Bishop of *Sarug* in these words, *יכין אדם ונטר פדום אלהונו בעיניו וירחצו בקלבתו* *Jacob. Sarug. in Cat. Arab. C. 14.*
And *Adam* turned his face towards the Garden of Eden, and from his heart lamented (his fall.)

The same Traditioners give this very reason for *Enoch's* translation, *ונקור אן אחנוך נלם הלאה מ'ית כנה ובכי* that is, *We say that Enoch sat down for the space of three hundred years bewailing the Transgression of Adam. And for this cause God took him up unto him. Caten. Arab. C. 20. Fol. 47.*

CHAP. XXVI.

Isa. 66. 14.

Your bones shall flourish like an Herb.

OF the interruption of the Souls Immortality, betwixt the moment of death (it must not now be call'd Departure) is the insidious debate of these eager days. A fitter and more congenial time to bring this Monster to the Birth, (though there is not strength to bring forth) was never yet endeavour'd to be wrested out of the hands of Providence, by the greatest deepness of Satan.

The familiar that conversed so much with *Cardan's* Father told him, That their Spirits and the Devils die too. 'Twere good believe this also.

But if the Beasts and we have all one breath, then why do not their Spirits too return to God that gave them? If Incorruption have put Corruption on, we may very well eat and drink as we do, for to morrow we die indeed.

The unlikely Heathen ploughed in more hope than so. In Hieroglyphical Learning, the *Aegyptians* set down the *Axis* of a *Pyramis* for the Soul, and therefore the Figure of their Sepulchres was Pyramidal. The mystery is Geometrical, that as by the conversion or turning about of a Pyramid upon his Axis, the Axis remaining still the same, there is a Mathematical Creation of a new Solid or Cone, so by the Revolution of a certain time of years about the Soul (the Soul continuing still the same in a constant course of immortality) a new Body shall arise and reunite again.

*Augustin.
Siemch. Engu-
bin.*

Indeed he that will turn over the Books, *De perenni Philosophia*, will find that these Heathens did believe not only this, but the greatest part of our Divinity more than we our selves do.

I am induced to believe that without any further subtilty or arrogancy of dispute, there is an invincible argument for
the

the thing secretly imprinted in the Instinct and Conscience of the Soul it self, because it is every good mans hope that it shall be so, and every wicked mans fear that it will. And that at least a partial Judgment may presently be pronounced upon his *wandering Soul*.

However the opportunity of this part of Scripture doth not so directly call upon me to any such kind of Controversie. Indeed I would be taken to be so secure of the Souls Immortality, that I am going about to leave the Body it self in a very fair Condition of Incorruption. And I see not but that it may very well suit with the Immoderations of the time to advance up the immortality of the Body, when men have so little to do as to raise suspicions upon that of the Soul.

The *Jews* commonly express Resurrection by Regermination, or growing up again like a Plant. So they do in that strange tradition of theirs, of the *Luz* an immortal little Bone in the bottom of the *Spina dorfi*; which though our Anatomists are bound to deride as a kind of *Terra incognita* in the lesser World, yet theirs, (who know the Bones too, but by Tradition) will tell ye that there it is, and that it was created by God in an unalterable state of incorruption, that it is of a slippery condition, and maketh the Body but believe that it groweth up with, or receiveth any nourishment from that. Whereas indeed the *Luz* is every ways immortally dispos'd, and out of whose ever-living *Power* fermented by a kind of Dew from Heaven, all the dry Bones shall be re-united and knit together, and the whole Generation of Mankind recruit again.

There is a better temper and holding a more lawful correspondency in that Rite of theirs, which of old they observed, and still do at their Funeral Celebrations.

It is thus taken notice of by their late *Rabbin Leo Modena*, *Nel ritorno dalla fossa, ogn' uno spianta dell' herba dalla terra, due o tre volte, e se la getta dietro, dicendo quelle parole del Salmo, essuntarano dalla citta come l'herba della terra, per segno della resurrezione.* That is, As they return back from the Grave, every one of them plucketh up the Grass from the ground

ground twice or three times, and throweth it behind him, saying those words of the Psalm, (*they shall flourish out of the City like the grass of the Earth*) in token of the Resurrection, &c. *De gli riti Hebraici di questi tempi*, Part. 5. Cap. 7. Num. 4.

In some places they say these very words of the Prophet here, *Your Bones*, &c. The Rite is very proper, as to shew that the dead are not quite pluckt up, but only cut down like a Flower, which at the return of time reinforcing from its root and stock, springeth up again.

But if our Bones are to flourish like an Herb, we have a surer word of experience from the Fact. If a vegetable can be call'd up out of its ashes, there is a stronger pretence to our Urns.

The Grounds of Chymical Philosophy go thus.

That *Salt*, *Sulphur*, and *Mercury*, are the principals into which all things do resolve. And that the Radical and Original moisture whereby the first principal of *Salt* consisteth, cannot be consumed by *Calcination*, but the forcible tinctures and impressions of things, as Colour, Taste, Smell; nay, and the very forms themselves are invisibly kept in store in this firm and vital principal.

To make this good by the Experiment, they take a Rose, Gilliflower, or any kind of Plant whatsoever. They take this Simple in the Spring time, in its fullest and most vigorous consistence. They beat the whole Plant in a Mortar, Roots, Stalks, Flowers, Leaves and all, till it be reduced to a confused Mass. Then after *Maceration*, *Fermentation*, *Separation*, and other workings of Art, there is extracted a kind of Ashes or Salt including these Forms and Tinctures under their *Power* and *Chaos*. These *Ashes* are put up in Glasses, written upon with the several names of the Herbs or Plants, and sealed Hermetically, that is, the mouth of the Glas heated in the Fire, and then the Neck wrung about close, which they call the *Seal* of *Hermes* their Master.

When you would see any of these Vegetables again, they apply a Candle or soft Fire to the Glas, and you shall presently

sently perceive the Herbs or Plants by little and little to rise up again out of their Salt or Ashes in their several proper Forms, springing up as at first (but in a shorter time) they did in the Field. But remove the Glass from the Fire, and immediately they return to their own *Chaos* again.

And though this went for a great secret in the time of *Quer-* *Curiositez, in-*
cetan, yet *Gaffarel* saith, *A présent ce secret n'est plus si rare; car* *noys. L. 5. N. 9.*
Monsieur de Claves un des excellens Chimistes de nostre temps, le
fait voir tous les jours, &c. that now 'tis no such rare matter,
for *Monsieur de Claves*, one of the most excellent Chimists of
these days, useth to make shew of this at any time.

And therefore hear the word of the Lord, O you dry bones; Come from the four winds, O breath, and breath upon these slain that they may live, Ezek. 37.

O Earth, Earth, Earth, hear the word of the Lord. Thy dead men shall live, with my dead body shall they arise; Awake and sing ye that dwell in the dust, for thy dew is as the dew of herbs, and the Earth shall cast out the dead, Eney 26. 19.

CHAP. XXVII.

1 Cor. 15. 36.

Thou fool! That which thou sowest is not quickened except it die.

THIS admirable instance of the Corn is one of those things which St. Paul was taught at Gamaliel's feet.

In a Discourse concerning the Resurrection, had before *Julius Caesar* the Emperor, (and at which *Rabban Gamaliel* was present) שאלה קראפטר מלכתה הא רבי מאיר אמרה ידעבנה רחוי שכבי דכתיב ויצאו מעיר כעשני הרצ אלנה כשהן עומדין עימדין ערומים או בלבושי הן עומדין אמר לה קר וחמם מחמה מה חיסה שנקברה ערומה ויצאה בנמה לבושי צדקם שנקברים בלבושין על אחת כמה וכמה

אמר ליה קיסר לרבן נמליא that is, Cleopatra the Queen asked R. Meir, and said, We know that they that lye down (the dead) shall live, because it is written, And they shall spring up out of the City like the herb of the ground; but when they stand up (from the Dead) shall they rise up naked, or in their Cloaths?

Kal Vechomer is as much to them as *Argumentum à minori ad majus*, or the contrary as to us.

He said unto her, Kal Vechomer from the Wheat. What of the wheat which is buried naked, and yet riseth up very well clad, how much more the Just men who are buried in their Cloaths? Caesar said unto Rabban Gamaliel, &c. Talmud in Sanhedrin, C. 11. fol. 90. b.

It will be worth the knowing to observe here a practice of the *Greek Church* not yet out of use, and very properly concerned in this matter of the Corn.

The use is, ἐν τῇ ἑορτῇ τῶν κοιμωμένων ἐν χειρὶ τελειῇ πυρὸς ἐψηθέντας ὕδατι, ὡς ἔβην τῶν τοῦ ἑρὸς ὕμνων ἀδόντων ἀναπαύειν, &c. to let boiled Corn before the Singers of those Holy Hymns which use to be said at their Commemorations of the dead or those which are asleep in Christ.

And that which the Rite would have, is to signify the Re-
urrection of the Body.

And

And that it is indeed a well enough proportioned Emblem, the Author which I quote hath endeavoured to express with more elegancy than I lookt for.

His Title is, *Τί βέλεται ὁ ἐφοδὸς οἷτο ἐν τε τοῖς μνημοσύνοις ἡ* *Matthæus Bla-*
ἐν χειρὶ κακοιμημένων καὶ ἐν ταῖς ἡλίου ἀγίων ἱερῶν τελεταῖς; that is, *stares Hieromo-*

What is the meaning of the boyled Corn at the Commemoration of these that sleep in Christ, and at the Holy Mysteries of the Saints? *nachis. Gr. MS. in Arch. Baroc-*
cian. Bib. Bod.

To which he is not content to make a Man come down, and compare with all the little moments belonging to an ear of Corn; but he would have you know too, *καὶ γινέσθαι μητρὸς ζωῆς*
πῶς κόκκοις ἢ νέκρωσι, καὶ θανάτῳ τόκου πατρὸς ἀναδίδου. *Καινὸς*
οἷτο τῇ γῇ ἡλίου ὠδίνων ὁ νόμος, εἰ μὴ γέννησιν νεκρὸν, τὸ βρέφους
παίτη. *αὐτὸς ζῇ, ὁ μωρεῖται. Καὶ σκόπει μοι τὸ ὠδίνον τὸ θαῦμα, λα-*
βῆσαι μόνον τὸν κόκκον, φθορὰν ὠδίνου, φθαρέντα δὲ μὴ χημαλῶ ἀνα-
δίδου κρείττονος, πρὸς ποιήματα τὸν κόκκον χημαλίσσει μέλη. ἄρ' ἐκ ἐναρ-
γῆς πάντα εἰκὼν ὅς μυσθεῖς τὸ ἡμῶν ἀναπαύσεως; *That death here*
is manifestly both the Father and the Mother of Life. The Earth
labours not after the ordinary way of a Woman in travail. Her
infant Corn is not quickened except it die, should it live still, it could
not be formed in the Womb. And consider with me the miracle of
these throws. The Earth only receiveth but the bare Corn, and re-
storeth it again by corrupting it, and delivereth it up in a much bet-
ter fashion than it took it in, habited anew as to all respects of ap-
pointment in the parts. And can we receive a more forcible impres-
sion of argument for our own restauration, than from this example?

The Author saith yet more, *πῶς ἐν ἅπασιν τέτοις ὅς ἐνὸς κόκκου*
φθαρέντῳ ἢ γένεσις, τῷ τῷ ἀναστάσεως ὡς πολὺ θαυμασιώτερον. τότε
μὲν γὰρ εἰς ἔλαβεν ἡ κτίσις νεκρὸς ἀναδίδου, τοῦ τοῦ πολλὰς ἀνδ' ἐνὸς νέ-
κρωθέντῳ εἰς ἀναγέννησιν κόκκου περιβάλλει. *ὅς τὸ ἡλίου ἀπίστων ἀνη-*
κίετο φρενοβλαβείας· βλέπει τὸ γῆν χορῶν ἀποδιδέσθαι αὐτὸν παρέλα-
βε, τὸ κτίσις τὸ ταύτην ἀποδώσειν εἰς αὐτὴν παρέδωκε, ἡλίου ἀδυνάτων τὸ
διατείνον.

And how should all these stalks grow up from one grain of Corn, and that as good as dead? The wonder of this is far above that of the Resurrection of our Bodies, for then the Earth giveth up her dead but one for one, but in the case of the Corn she giveth up many
S living

living ones for one dead one. O the intolerable madness of unbelieving men! They see that the Earth giveth up to the Husbandman that which it received not, and should it be accounted among the impossible things that the same Earth should surrender up (to the Creator too) that which she hath received in pawn? *Taiwa deo*, &c. as the Author goeth on.

Here (though the opportunity seems to be very fairly offer'd) I avoid to gain any reputation towards the Resurrection of our Bodies from that parcel Rising of Legs and Arms, &c. which useth to be seen and believed at a place in *Aegypt* not far from *Grand Cairo*, upon Good Friday and the Eve of that.

'Tis true indeed! (if the thing it self be so) that in this case too our Bones do flourish like an Herb, for those little Resurrections are not seen to rise, but risen.

And so like Limbs of Immortality they spring up from the Earth, as they did from that other *Deadness* of their Mothers Womb.

We our selves grow thus up too like the Grasse of the Field; we are not seen but found to do so.

'Tis so with these *fore-running parts*. If you draw near to touch a Head or a Leg, you shall perceive no more of this Resurrection for that time, but if you give back, and leave the *Miracle* to it self, you shall presently find it more a man at your return.

Because I mean to make no more use of this wonderful prevention of those that sleep, than what I first pretended to, I shall be bound to trouble you the less with any much repetition of the particulars. You may find a competent store of this matter in *Camerarius* his *Historical Meditations*, C. 73. of the first Century. I will add to that this only out of *Simon Goulartius*, from the Relation of one *Steven Duplais*, an eye-witness, and a man of very good and sober note in his acknowledgment.

Sim. Goulart.
Histoires admirables. T. I. fol.
32, 34, &c.

Il me devoit d'avantage avoir (comme aussi firent les autres) touche divers membres de ces resuscitans. Et comme il vouloit se saisir d'une teste chevelue d'enfant, un homme du Care s'escria tout haut,

baut, Kali, Kali, ante materasde, c'est a dire. Laisse Laisse, tu ne sais que cest de cela, i.e. And he told me moreover that he had (and others had done so too) touched divers of these rising Members ; And as he was once so doing upon the hairy head of a Child, a man of *Cairo* cryed out aloud, *Kali, Kali, ante materasde*, that is to say, Hold, Hold, you know not what you do.

That which seemeth to be wanting to the authority of this strange thing, is, that there should be no ordinary memory (none at all I can meet with yet) of the matter in any of their own Books. That in the *Greek* Liturgies out of the Lesson for the time, I know not how to make reckoning of, as enough to this purpose, in any other Books of theirs, and some likely ones too, I meet not with any notice at all. And yet as to that I can retort this answer upon my self, that a thing of so cheap and common belief amongst them could not fitly be expected to be written out as a rarity by themselves, and sent forth into these unbelieving Corners of the World : Which though it may pass for a reason why there should not be any such common report of the thing, yet leaveth me scope to think, that there is some special mention of it in the *Arabick* or *Coptick* Histories, which when it shall be met with if it be found to refer up the Wonder to some excellent and important Original, it will the better defend this matter of Fact, from the opinion of imposture.

Indeed the rising of these Arms and Legs otherwise is but an ill argument to be used for the Resurrection of our Bodies, for 'tis easier to believe this, than that.

The *Arabick* Nubian Geographer telleth of a place in *Egypt* called *Ramal Alt finem*, or the Sands of *Ifinem*, *ובחמ ארץ* *אין איתר אללה סכחאנה וילך אנה יחד אלעטס פי דפן פי הדת רמאל כבעת איתם פיעוד תורה צדנה באדן אללה* that is, *Where there is a great miracle of the most Glorious God. And it is, that if you take a Bone and bury it in these Sands for the space of seven days, by Gods permission it shall turn into a very hard stone, &c. Clim. 3. Part. 3.*

And what if all our Bones were buried in the Sands? As if God were not able even out of those *Stones* to raise up *Children unto Abraham*.

If the Phoenix of *Arabia* should prove to be an *Utopian* Bird, (as I will not now suspect after such a size of Apostolical Authority, and so sufficient a countenance given to that) It will be enough for us that the *Swallows* know their time too (as well as the *Stork*) and after such a manner as if they knew (or at least would have us to know it) ours too.

These at the beginnings of Winter use to fall down in heaps together into the dust or water, and there sleep in their *Chaos*, till hearing the voice of returning nature at the Spring, they awake out of this dead sleep, and quicken up to their own life again.

Georgius Major. A Commentator upon the *Corinthians* to this fifteenth Chapter, affirmeth that he himself found a company of Swallows lying dead under an old Table in a Church at *Wittenberg*, which for want of the natural time of the year, were by an artificial heat recovered unto life again.

CHAP. XXVIII.

Matt. 3. 4.

And the same John had his Raiment of Camels hair, and a Leathern Girdle about his Loins, and his meat was Locusts and wild Honey.

In Dioscorid. Lib. 2. C. 46. THE rest is plain enough, but for the Locusts there hath been a great deal of unnecessary Criticism devised, and as it falls out to make the word in a worse case than it was before, *Axeides* is the word, and it can signifie nothing here but Locusts, and the question needs not to be whether these be mans meat or no, it is certain that the *Jews* might eat them by the Law of Moses, Lev. 11. 22. And *Mathiolus* upon *Dioscorides* saith that this was the reason why *John Baptist* made use of them as a strict observer of the Law. But

But that they are eaten in the East and elsewhere, you may see *Kerstenius* his Note upon an *Arabick* Translation of *Saint Matthew's* Gospel. And *John Leo* in his Description of *Africa*; But that which is here to the purpose is the note of *Agatharchides* in his Tract upon the Red Sea; where he speaks of the *Acridophagi*, or eaters of Locusts. He saith, *βεγχύνες ὅτι λεπτοὶ ἰσχοὶ ὅτι τοῖς εἰσίν; μέλαρες ὅτι ἰξασίας.* That their habit of Body is thin and meager, &c.

So *Cleomachus* Note of the Country People of *Fez* in *Africa*, will be fit to the matter. It is in his last Epistle to his Tutor *Latomus*, towards the latter end.

Nova de Bellis, nihil ad Brabantinos: neque enim strepitum armorum audietis, alius est Exercitus quem Deus his regionibus immisit; paucis ante diebus Fesse vidisses Cælum obductum locustarum agminibus, quæ hic non solum saltant, sed avium ritu volitant. Jam coram video minas priorum prophetarum, multis in locis Nocte una sata perdunt universa, bellum strenue cum iis gerunt rustici. Nam plaustra plena Locustis advehunt Fesam, nam hos hostes vulgo hic comedunt. Ego tamen sum tam delicatus, ut malim perdicem unam quam locustas viginti, quod totam hanc regionem gens locustica devoravit, i. e. I can tell you news of Wars, but not like yours in Brabant: No noise of Weapons here, 'tis another kind of Army which God hath sent into these Coasts. Within these few days you might have seen the whole Heaven clouded over with Troops of Locusts, such as do not hop about like your Grasshoppers, they fly here like Birds. Me thought I saw here fulfilled in mine eyes that of the old Prophets. In many places they will destroy you all the Corn in one night. The Country people fight very stoutly with these Locusts, they bring them home by whole Cart loads to Fesse, and then eat these enemies when they have done; but for my own part I am so tender palated that I had rather have one Partridge than twenty Locusts; for that these Locusts have devoured this whole Country.

Vid. Eustath. in Hexameron.

And this indeed was the thing to be spoken too, for as the coarseness of the Rayment, so the slenderness of the dyet is equally to pretend towards a rigid and austere condition of life.

life. And as to this sense I shall make you this new Note out
 אלכשאף of an Arabick Commentary upon the Alcoran. The Tradition
 Com. Arab. MS. is, אנהמר והו ספר כצבואן פרעה אלי אללעב פקאר
 in Alcoran. a. מנה ללעב חלקהו.
 verbero citatus.

That John the Baptist when he was yet a Child, being in compa-
 ny with some of his fellows, they askt him to play with them, but
 he said unto them, I was not created for sport.

CHAP. XXIX.

Isa. 13. 22.

And the wild Beasts of the Islands shall cry in their desolate
 Houses, and Dragons in their pleasant Palaces, &c.

Was spoken of Babylon, and the Prophecy is fulfilled.

A days Journey from hence (saith Benjamin Bar Jona
 in his Itinerary) is Babel, חקדמותה החורבה, יחי מחלף שלשים מילין ברחובותיה וערין אדמון נכוכד נצר
 סם הרב ויראים בני אדם יכנס בו מפני חנחשים ועקרבים
 שיש בתוכו i.e. This is that Babel which was of old, a City of
 thirty miles in breadth. 'Tis now laid waste. There is yet to be
 seen the Ruins of a Palace of Nebuchadnezzar, but the Sons of
 men dare not enter in for fear of Serpents and Scorpions which pos-
 sess the place.

Now you may read the rest of the Prophecy.

V. 19, And Babylon the Glory of Kingdoms, the Beauty of the
 Chaldees Excellency, shall be as when God overthrew Sodom and
 Gomorrah.

V. 20, It shall never be inhabited, neither shall it be dwelt in
 from generation to generation, neither shall the Arabian pitch his
 Tent there, neither shall the Shepherds make their fold there.

V. 21, But wild Beasts of the Desert shall lye there, and their
 houses shall be full of doleful Creatures, and Owls shall dwell
 there, and Satyrs shall dance there.

CHAP.

CHAP. XXX.

Luke 15. 10.

Likewise I say unto you, there is joy in the presence of the Angels of God over one Sinner that repenteth.

THESE words of our Saviour will sound the less strange to you, if I help you to a counterchange of Eastern Expression.

Would you think that in Heaven it self, whither when we come *all tears shall be wiped from our eyes, there should now be weeping and mourning for the dead in sin because they are not?* 'Tis a Tradition firmly received by the *Jews*, and from them derived to the *Mahumetans*.

In an *Arabick Manuscript* of theirs this answer of God to *Moses*, is found *וַיֹּאמֶר מֹשֶׁה* *O Moses, &c. Even about this Throne of mine there stand those, and they are many too* *נִכְנְנִים עָלָיו* *that shed tears for the Sins of Men.* *Lib. quest. A. rab. MS. d. Gaul. citat.*

If there be tears and sorrow in Heaven for one that is gone astray, how much more ought there to be Joy over a sinner that repenteth?

And our Saviour was not the first that said it.

The words have a reflex upon that cold position in the *Hebrew Divinity*. *גְּדֻלַּת נַעֲלֵי חַטָּאת מֵעֲדֵי קִיּוּם גְּמוּרִים* *R. Chimi. in i. e. That a Repenting man is of greater esteem in the sight of God, than one that never fell away.* *lia. 57. 9.*

This is the meaning of that expression, *more than ninety and nine just persons that need no repentance.*

Their Elders talk higher yet of this excellent virtue. Saint *Austin* might have return'd another answer to him that askt him what God imployed himself about before the World was made. He was making Hell? No such matter.

The Doctors in the *Talmud* say, *He was creating Repen-* *Talmud in Jer. fol. 86.*
tance, or contriving all the ways how he might be merciful enough

to the Man he is so mindful of, and to the Son of Man so much regarded by him.

They say more. That one day spent here in true Repentance, is more worth than Eternity it self, or all the days of Heaven in the other World.

CHAP. XXXI.

Isa. 57. 15.

For thus saith the High and Lofty one that inhabiteth Eternity, whose Name is Holy, I dwell in the High and Holy Place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

BUT will God dwell upon the Earth? The Heaven of Heavens cannot contain him. How much less this House which we have built?

All things are full of God. He is therefore called in the Holy Tongue המקום *Hammakom*, the Place. Or that Fulness which filleth *All in All*, God (as the great *Hermes*) is a Circle, the Center whereof is everywhere, and the Circumference no where. If I climb up into Heaven thou art there, if I go down to Hell thou art there also.

Nor is he present only to these real Capacities of Earth and Heaven, but even also to those Imaginary spaces of incomprehensible receipt and infinitely extending. He is there where nothing else is, and nothing else is there where He is not.

But then are we to think, that we men have his Company but as the Devils have, to tremble at? No: The Cry there is, *What have we to do with thee thou Son of the most High?* Not so here, But why art thou so far from me, O my God? Psal. 10. 1. The finger of God is there, as in the Plagues of Egypt, Exod. 8. 19. But his right hand is here, Psal. 20. 6.

They

They have God Almighty, we All-sufficient. There He is a consuming Fire, Heb. 12. 29. Here Immanuel, God, not against, but with us.

Therefore it is that though He were here before, yet upon our occasion He is said to bow the Heavens and come down.

He was seen at Moria. At Peniel Face to Face, Gen. 22. 30. The Patriarch Abraham invited him to Dinner, and He lay at Lot's House all Night. Jacob wrestled with him at Mahanaim, and got the better, and would not let Him depart except He blest him. He past once by Moses in the Cleft of the Rock. He met him often at the door of the Tabernacle. He wandered with his People in the Wilderness. When the Ark stood still, so did He: When the Ark set forward, He also was spoken to to arise. Rise up, Lord, (the Leader said) and let thine enemies be scattered, Numb. 10. 35.

To allow for all this we are to take knowledge of some considerations, according to which it may stand with the Divine Immensity to be as differently present in some places, as alike in All.

We can do no better than rest our selves upon that ancient and well advis'd of distinction delivered in the School.

God (saith the Master) by his Presence, Power and Essence, immutably existeth in every Nature and Being, indetermin'd by Circumscription or Definition; He is otherwise and more excellently present with Saints and Holy Men, by his Grace and Holy Spirit. But most of all and most excellently present by Union Hypostatical, in the second Person in whom the Fulness of the Godhead dwelleth bodily, &c. Dist. 1. 37.

To these three Molina superaddeth the fourth and fifth difference, the one *per peculiaris signa*, giving instance in Jacob's Ladder; the other whereby God is present, *Cum Conciliis & summis Pontificibus*.

But these differences are written upon as supernumerary by Nazarius, Gonzales, &c. The two being indeed but one, and that no other than the second of the three whereby God is present by his Grace and Holy Spirit.

T

By

By *Presence*, *Power*, and *Essence*, the Doctors generally mean; by the first, an appropinquity of Vision that all things are open and naked unto his sight; by the second, an Approximation of Power, that He worketh in, and ruleth over *All*; by the third, an Indistance of his *Being* to all things whatsoever, of *Actual* or *possible* existence.

Thus God is intimately and indivisibly present with all and with every thing. Nay, thus he is also present with *Nothing* (if so we are to call that vast Receipt without the Universe comprehending infinitely this *created Nature of Things*), which needing not to be argued from any actual operation or conserving causality sufficiently followeth the Nature of *Immensity*.

Gonzales disp.
17. nu. eod.
Bonavent. in
1. Th. q. 8. a. 2.
Alex. Hal. p. q.
9. Memb. 5.
Capreol. n. 1.
dist. 37.

'Twould imply a Contradiction to say he could be actually present with that which is not, or with that which shall be, before it is, yet not to say that He is there where Nothing else is, or shall be put himself, is to say he is not Infinite. Nor is it otherwise answered by those Doctors which pretend to the contrary sentence; for though they cannot be gotten to say that God is present without, yet they confess He cannot be comprehended within the *Universe*, making all up with a *Negative Extra*, and *Potential existence*, as to no purpose they may be seen, in 1. *Thom. q. 8.* & 1. *Sent. dist. 37.*

Relating to this first Respect of *Presence*, *Power*, and *Essence*, we say that God equally disposeth of himself to all things and men, and that he cannot thus be more in one place than another.

But the Respect of Grace and Spirit superinduceth a Special Influence and Immediation of Blessings, and imprinting the *Nature*, or *Being* whatsoever with a much more intimate and more excellent Relation. Thus God is said to be nearer to this man than that, more in one place than in another. Thus he is said to depart from some and come to others, to leave this place and to abide in that, not by Essential Application of himself, (much less by local motion) but by Impression of Effect.

It may be said of all places, *Deus hic est*, God is here. But of some, as *Jacob* of his *Beibei*, *Vere Deus hic est*, Truly God is in this place. *Vere*, that is, saith St. Bernard, *Certius & Evidentius*, by a more evident and more effectual presence. With just men, saith he, God is present, *in veritate*, In deed, but with the wicked, dissimblingly, ('tis the Fathers expression) *in dissimulatione*.

As he is to all and in all places, he is called in the Holy Tongue, *Jehovah*, He that is, or Essence; but as he useth to be in Holy Places he is called *Shecinah*, that is, He that dwelleth or presence.

And this *Shecinah* is taken by some of them (as *R. Menahem*) for the presence of the *Messiah*, by others for the *Ruach haggados*, or presence of the Holy Spirit, as the *Chaldee Paraphrast* upon *Gen. 45. 27*. And so the *Hebrew School* maketh even with ours; for *Jehovah* signifieth the first member of the distinction for Presence, Power and Essence; *Messiah*, for the Last or Hypostatical Union, and the Holy Spirit for the second. Indeed the most general and constant sense of this word *Shecinah* to the *Jews*, meaneth still a more intimate application of the presence of God to such a Person or Place; than that of his common and equal Abode. He is said to dwell there (saith *Maimon*) where he putteth the marks or evidence of his Majesty and presence. And he doth this by his Grace and Holy Spirit. Therefore Churches are said to be the Houses of God, and good Men the Temples of the Holy Ghost.

More, Part. II. C. 25.

This is the Reason why *Michael* the *Arch-Angel* is called *שר הפנים* *Princeps facierum*, or the Prince of the presence, in the Book of *Zorobabel*; for in their account he is so near to the King of Heaven, as to be admitted to sit down by him, and register the good Acts of the *Israelites*.

'Tis in his Power also to blot them out again as occasion shall be given him. *Talmud. in Chagigah. fol. 15. 2.*

As to the respect of Gods applying himself to a person, they have an old saying, *השכינה שורה עם העניים והשפלים* *That the Shecina will dwell with the meek and humble Men, but flyeth away from the proud*

and angry. Which seemeth to me to cast a light upon those words of Saint James, Chap. 4. 6, *God resisteth the proud, but giveth grace unto the humble.*

The Greek is, ἀντιτάσσεται, God sets himself in array against the proud. The words are quoted out of Prov. 3. 34. The Syriack Translation whereof is *deturbabit*, He will cast down, but the Chaldee is, *illufores propellet*, that is, He will cast the proud or scornful men far away out of his sight, but giveth Grace to the humble, that is, draweth near unto them, and dwelleth there by his Grace and Holy Spirit.

And thus also you may the better understand the word ἀντιτάσσεται, in the verse before going, where the spirit that dwelleth in us is said to lust to envy.

One of the wise sayings of Ben Syra is, זרוק לחמך &c. *Mitte panem tuum super faciem aquarum, & super aridam, & invenies eum in fine dierum*, i. e. "Cast thy Bread upon the face of the Waters, and upon the dry Land, and thou shalt find it in the end of days."

To this the *Perush* or Exposition saith, לֵבְךָ לְשֻׁלְחָן &c. *Let thy Table always be prepared for whosoever comes, that thou mayest be accounted worthy to have the Shecinah rest upon thee.* So that they account God will dwell with such a man as keepeth good hospitality.

They say also, that the *Shecinah* will not rest upon a sad or sorrowful man, but upon a wise, a valiant, or a rich man it will. And many like recesses they have to this purpose, capable enough of a good construction.

Pinke Avoth.
C. 3.

As to the other respect of Gods application of himself to a place, The Son of Halaptha said, *Wheresoever two or three are sitting together and conferring together about the Law, there the Shecinah will be with them.* 'Tis the meaning of our Saviour, where he promiseth: *Wheresoever two or three are gathered together, there am I in the midst of them.* As if he had said, The *Shecinah* shall be there, or there I will be by my dwelling presence or special exhibition of my self by signs of Blessing and Grace.

In

In other places he is not only said to be in *Holy places* but to be wonderful, *Psal. 68. 35, The face of God is every-where alike. Quo fugerem à facie tua*, said the Psalmist? *whither can I fly from thy face?* He said not *quo fugerem*, &c. *whither shall I fly from thy Back parts*, for these are more visible in one place than another. 'Tis *there*, as every-where, *The Lord*. But *here* the Lord *merciful and gracious, slow to anger and abundant in goodness and truth*.

Therefore even the most high thus dwelleth in Temples made with hands, and though Heaven be his Throne and Earth his Footstool, yet we men can build him a House. A House of Prayer (as it is called) unto all Nations. And this is the place where his *Honour dwells*. We say it again, not more essentially here, but more graciously, *ὁ δὲ χάρις τοῦ ἁγίου πνεύματος*, &c. as the blessed *Maximus*, by the grace of his Holy Spirit. *Εν τῇ ἐκκλησίᾳ τοῦ θεοῦ ἑκκλησία ἀόρατος ἀὲ παρῶν*, which though not seen by us, is yet always resident in the Holy Church. S. Maximus. Mystagog. cap. 24.

So the Apostolical form of consecration (as we receive it of the *Metaphrast.*) *May it please the merciful God that thy most Holy Spirit may inhabit in this House which we have built in thy Name, &c.*

The presence of this Holy Spirit applying to the Place consecrate by a secret and invisible kind of incubation, dischargeth it of all those black incumbrances which the *Prince of the Air* might intrude upon it, and bringing it under the shadow of the *Almighty*, exalteth it to a Reverential state of Holiness and Divinity, which intermixing with that Space and Site of Ground, not by gross adherence, but by Energetical Communion, induceth a nature and condition, apt to quicken and assure Devotion, and disposeth the Acts there done to more Illustrious and Infallible effects of blessing and success.

In regard unto this great and glorious presence, I am moved to reflect upon two principal inconsiderations. The singularity of some, and the irreverence of almost *All*. The first is theirs who prefer the *Barn* before the *Church*, as if God would be more at home in their out-houses than in his own dwelling Mansion. He heareth indeed whatsoever Prayers, wheresoever

wheresoever made, but his ears are said to be arrect and intent only to those that are made in this place. I know that our Father is to be prayed to in secret, but that is, that he is not to be prayed to in the *corners of the streets*, that is, those ends and corners of the streets where the Gates are, as the *Æthiopick* very well rendereth. For the Eastern fashion is to have a Gate almost to every street, so that these Corners of the streets were eminently open and the fittest places that could be chosen for one to Pray in, that did it therefore that *he might be seen of men*.

The King *Hezekiah* was heard upon his Bed, but his Prayer, what was it, but that he might go once more to Church? *2 Chron. 20. 5*. And even then though in that extremity, he could not go up into the House of the Lord; yet at least he turned himself in his Chamber that way, supplying what he could not do by bodily remotion with Holy *Extasie* and Transportation of mind.

But the greatest fault is committed by those that come; for as we demean our selves, 'twere much better for us not to be there, or if we be, that God himself were away. How unreverently we enter and depart, and yet *how fearful is this place!* But in the Business it self, how most unseasonable we are and strangely impertinent! By the *Constitutions* called *Apostolical* the Deacons charge was to overlook the people *ὅπως μὴ τις ἢ ψιθυρίσῃ ἢ ρυσάξῃ ἢ χελάσῃ ἢ νέυσῃ*, that no man whispered, that no man laughed; nay, that no man so much as nodded his head, or twinkled his eye. *Tu vero* (saith St. Ambrose to his Virgin) *in ministerio Dei, tusses, excreatus, abstine, he would not suffer her in time of Divine Service not to cough, or to spit aloud.*

Intstead of any such severe appointment, we sit like those in *Chrysostom*, *κατάμυτοι, χασμάμυτοι, ναρκῶντες*, *shrugging, yawning, and benum'd with dulness*. And would it were no worse than so.

Our whole deportment there is so intolerably notorious and desperately prophane, that if St. Paul's *Infidel* should come in, he would be so far from *falling down and worshiping*

ing, that he would presently be bound to report, God is not in you of a truth, 1 Cor. 14. 25.

Some Christians do more Reverence to the outside of a Church, than we to the presence of God within it.

Those of *Habassia* if in a Journey (though upon the speed) they are to pass by a Church, no man is so unreverent as to sit still upon his Horse; *ma dismonta fin che passe a piede la chiussa & el cimeterio per un grand pezzo*, "But dismounting himself (saith Alvarez) he walketh on foot till he hath left not the Church only, but the Church-yard also very far behind him." *Viaggio fatto nell'Ethiop. c. 26.*

Will you take an example from the Turks, while it is called to day, and ere yet they rise up in Judgment against us?

Their Church behaviour is after this [another] manner. Called to Prayers by the *Illah Illahi*, or the voice of him that cryeth (for they have no Bells) they first wash themselves, then, putting off their shoes at the threshold of the Mosque door, *summo cum silentio discalceati ad instratum pavimentum accedunt, Emamus sive Antesignanus Orationem incipit, omnes sequuntur, & dum flexit genua alii idem prestant, & illo cretio, ceteri se erigunt, & ipsum, vocem attollentem, vel deprimentem, adstantes imitantur; ubi neminem tussientem, oscitantem, deambulantiem aut confabulantiem invenias, sed summo silentio oratione peracta resumptisque calceis discedunt.* "i. e. They draw near with great reverence to the Pavement of the Mosque covered over with Carpets, or Mats, as it may. Then the *Emam* or High-Priest beginneth Prayers and all the company follow him, and when he kneeleth down, they do the like, and when he standeth up they do so too, imitating his voice throughout, either in elevation or depression of the Tone. And here you must not think to find any one coughing, yawning, walking or talking, but having performed the Service with all possible silence they put on their shoes and depart." *Maronit. de moribus Oriental. c. 10.*

Nay a Turk (a * Turk I tell you) should he but scratch his head in time of Divine Service would be verily persuaded that he should lose the benefit of coming to Church for that time. ** sic vero stabant in mosquedis suis immobilis, ut in illo solo desixi, aut ibidem succrevisse viderentur, nullo tussis, nullus screatus, nulla vox, nullus circumacti corporis aut respicientis motus, &c. Immo si vel digito scalpant caput, perisse sibi precationis fructum arbitrabantur. Busbeq. Epist. Sect 3. Johan. Corcorvic. Itiner. c. 4.*

But

But the very Heathens themselves will go before us into the Kingdom of Heaven.

Saxo Grammat.
Hist. Dan. lib.
14. fol 158.
edit. Basil 158.

Saxo Grammaticus telleth us of the Priest of *Arcon*, that he had the House of his Idol-God in so much Reverence, that he held it not lawful for him not so much as to fetch breath in that place, *Quo quoties capessendo vel emittendo opus habebat, toties ad Januam procurabat, ne videlicet Dei presentiam mortalis halitus contagio pollueret*, and therefore as oft as he had occasion so to do, he was to go to the Church door and do it there, lest happily the presence of God might receive some pollution from the breath of a man.

When I think of these things I cannot but remember myself of those words of our Saviour quoted out of the Moralities of those lost men (as we reckon the matter) *Whatsoever you would that men should do unto you, do you the same unto them.* But that this should be *The Law and the Prophets.* — His other words elsewhere, *It shall be more tolerable for Sodom and Gomorrah at the day of Judgment, &c.* put me to as great a stand: What do you tell me of Christians? Get to be Heathens first.

I'll tell you what an Arabick Commentator upon the Turkish Alcoran hath said מן אהב אז יחזה ען אלנאר וידחל אלננת והו יומן באללח ואליום אלננת ונאחז ונאחז אליואלננת Commentar. Arab. Ms. in Alcoran. a werne- ro citat. מן אהב אז יחזה ען אלנאר וידחל אלננת והו יומן באללח ואליום אלננת ונאחז ונאחז אליואלננת i. e. He that desireth to escape (Hell) fire, and go into Paradise, let him believe in God, and the day of Judgment, and do to every man as he would be done by.

And what would you have these Heathens to be? Some of their own Prophets have said, that *God is the Center of all things, especially of all men.* And as the respect is from the universal merit of Christ, I am sure the lines are all drawn equal, and the difference will be only in the application and tendency to this point. The Christian accompts (and justly too) that he moves thither by a stronger and more proper inclination, and yet some have entertained so good an opinion of the Heathens morality and good course of life, that they think their case to be not much unlike that experiment in the

the *Statics* of two Bodies moving downwards, which how unequal soever in size and gravity, yet if they be of the same figure and matter, the heavier will not prevent the lighter in the falling and concurrence, but they will both meet together in the Center at one and the same time.

But what have I to do with another mans servant? The worst you can say by these men, is, that they have not the knowledge of Christ, but we say we know him, and contradict our selves again, by doing the works of our father the Devil. They are blind indeed, but our case is worse, for we say we see. And which do you think is better, not to know Christ, than to have no Cloak for denying him?

You know who said it, that the Christian Religion had been the cause of all the distractions in these parts of the World; I am sure it hath been the pretence, and how controlled by private interest, and crooked to engagements of every ones particular, we may find in all other States as we now feel in our own.

As we make it, Religion is indeed but a politick Engin of State, as useful for the Battery as Defence, and as equally tractable to the Ruin as to the conservation of a *Commonwealth*, necessary to the turning of affairs here below, but of no concernment to the other World.

If it be any thing else, why doth every man profess it to a scope and end of his own, and never brings in God but by the by? Why do we give the Enemies of God every day new occasion to blaspheme? Why do we come hither to see our Faces in this mirror of the Word, and straightway forget what manner of men we were? Briefly, why do we live without fear, and die without Wisdom?

There be many other, and those horrible accidents of life too, that may convince us to our heads that we are indeed the *αἰνοὶ ἐν τῷ κόσμῳ* the only men almost that are without God in the World, but so foul a *Failing* in that only thing too, which can pretend us to be good, even in our own opinions (and in which the dogs which are to be without (as we think) ever did and still do outgo us, cannot but ex-

Luke 9. 51.

pose us to the scorn and derision of him that dwelleth in Heaven.

Our Saviour himself when he went up to Hierusalem, τὸ πρῶτον αὐτὸ ἐβίβηκε, i. e. as one makes bold to construe it, put on a new Face, as to go into the Temple, you may think what you will of that Temple, but however you are to know that there is a greater than Solomon here.

Now we can lay the ground better for the Heathen, or worse for our selves, than by neglecting this great point of Devotion, as confidently as we therefore receive the Sacrament it self unworthily, I will not say I cannot, Let every man tell himself.

That we dare to do thus before the Angel, Eccles. 5. 'Tis not possible but such Prayers should be turned into sin. Thus, 'Th iniquity even the solemn meeting. But take we heed lest we come to know that God was here by his departure from hence, and that voice be uttered out of our Temples, which was once heard out of that of the Jews, Μεταβαίνομεν ἐκ τοῦ θένος, Migremus hinc.

CHAP. XXXII.

But by my name Jehovah was I not known unto them.

Concerning the pronounciation of the Tetragrammaton under its proper consonancy of Letters, when, by whom, and in what cases the word Jehovah may be uttered, a very sufficient account hath been already given by the Learned Buxtorf, Drusius, and others.

It may be added, that this thing was not unknown to the very Heathen themselves, as a Chronographer of Antioch quoteth it out of one of their Ancient Divines.

Ὁ τοῦ ὀνόματος αὐτοῦ Ὁρφεὺς ἀκούσας ἐν τῇ μαρτυρίᾳ, ἔξῃπε, μὴ τίνα φάναι τὰ Εχεινω. ὅτι ἐμνηστεύει τῇ κοινῇ γλώσσῃ. Βελλῶ, θῶς, Ζωοδότης.

He quoteth Orpheus to say that he heard from the Oracle the Ineffable Name of God, Ηερίπεο. And that the Interpretation thereof

thereof in common speech, is Counsel, Light, The Giver of Life, &c.
Joannes Antiochenus Melala τ *ἡγερονταπλεον* Ἀβγα. γ. Libro 3.
Chronica.

To think this word to be *Greek*, besides the Interpretation here given, the very sound of it is plainly averse. It betrayeth it self enough to be of the Eastern Notation, and of the *Hebrew* to chuse; And yet to bring it home to any one or more words in that Language like it self, or especially meeting with the Interpretation made, I could find no way.

It was obvious to doubt after this rate at the first, but the last resolution that could be made with any likelyhood necessarily determined in some recesses of the Cabalists.

Amongst their Arithmetical Traditions they have this number of the Name *Jehovah*. קפז *Kepeo* or *Kepeo*, which they deduce after this manner.

יחזח

י פעמים י ק. פעמים ה כח חזי

קכח ו פעמים ו ל. חזי קסא

יחזח that is, Ten times 10 is 100, five times 5 is 25, behold 125, six times 6 is 36, Loe 161, five times 5 is 25, Hare or Heri, behold, Kepeo or 186, which is a numeral *Hampborash* or expression of the Name of God, and the Oracles meaning of *אל* *elohim*.

CHAP. XXXIII.

Matt. 22. 26.

Καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρώδιαν, &c.

And they (the Pharisees) sent unto him their Disciples with the Heradians, &c.

S Erarius in his Herod reckoneth up (if he sufficiently distinguish) ten several opinions of these Herodians, and lastly confesseth that he knows not which to fasten upon.

It seemed to Drusus that they were certain Grecians brought up by Herod out of the Desert into the habitable Land, and there by him instituted a Sect, therefore called Herodians from their Authors name, and from the place from which they were brought, Dorians. For so he rendreth the Baal Aruch in יון Herodes Rex adduxit secum Græcos ex deserto, & educavit eos in Terra habitata & fecerunt sectam, vocatique sunt de Nomine ejus Herodiani, & Doriani à Loco unde abducti fuerant. The Learned Casaubon, Beza, and others received it upon this trust, But (as the Master in these things hath noted already) The Aruch there citeth the Tradition of the Elders in Cholin cap. Siluach bakken, five Demissio Nidi, for it treateth of that Mosaical precept, Deut. 22. 6, Thou shalt not take the Dam with the Young. Concerning which the Mishna there saith, אינו נזהג &c. that the Extent of the Law reacheth only to Birds, and to those only בנין אווזין וחורבנולין which are not prepared. שקננו בפררם אבל קננו בכיה וכן יוני הדרסיות as Geese and Hens which nestle in the Garden, but if they nestle in the House, as the Herodian Doves, a man is not bound to let go the Dam.

The Aruch Pernush or exposition of the Herodian Doves, is המלך הדודים חביא יונים מן המרבר ונדל אותם בישב ונעשו תרבות ונקראו ער שמו הדרסיות ומאן i. e. רחני דרסיות ער שם המקום שהביאם משם

Herod

Prætor. a
Matt. 22. 16.
Comment. ad
voc. N. Test. po-
ster. 23.
Baxtorf. in Lex.
Talmud.
Cholin. fol. 13.
8, b.

Herod the King brought Doves out of the Desert, and bred them up in the Land inhabited, and they became a Breed, and they were called Herodians from his name, and from the place from whence they were brought Dorians.

So Bartenara and R. Solomons Glos, and Ramban saith, that they were so called from Herod, because He was the first that bred up בית כור Doves in the House.

And so the Gemara it self expoundeth the Mishna, fol. 139. b.

And again these Herodians are reckoned among the Hens and Geese in Shabba, fol. 155. b. where the Mishna saith, אין נותן &c. They set not water before the Bees, or before the Doves of the Dove-house, but they set it before the Hens and Geese, and the Herodian Doves. And the Glos expoundeth as before. The Herodian Doves were of a tamer and more Domestick kind than those of the Dove-house, and 'tis likely too that they were of a rarer and more Outlandish breed, especially because Josephus in the Description of Herods Palace amongst other moments of Gallantry and Magnificence, makes mention of πολλοὶ πύργοι ὧν πελειᾶδων ἡμερῶν, Many Towers stored with tame Doves. This would not sound so big to us, and 'tis nothing indeed without this understanding that the thing was very rare in Judea then, and newly brought in by this Herod, a man noted to be of a vast and curious mind.

Josephus de Bel.
Judaic. l. 6.
c. 13.

But what the Herodians were we may partly know by the old Scholiast upon Persius, to these words of the Poet.

————— at cum.
Herodis venere dies, unctaq; fenestra
Dispositæ pinguem Nebulam vomuere lucernæ
Portantes violas, rubrumq; amplexa Catinum
Cauda natat Thynnis, tumet alba fidelia vino,
Labra moves tacitus, recutitaque Sabbata palles.

Sat. 5. 1.

Herodes apud Judeos regnavit temporibus Augusti in Partibus Syriae. Herodiani ergo diem Natalem Herodis observant ut in Persium. etiam Sabbata, quo die Lucernæ accensus & violis Coronatas in fenestris ponunt.

“ Herod

"*Herod* (saith the Scholiast) reigned over the *Jews* in *Syria* in the days of *Augustus*, The *Herodians* therefore observed his Birth-day (as the Sabbaths also) setting up in the Windows lighted Candles incircled with Violets.

The reason of this Honor done to *Herod* was, for that these *Jews* believed him to have been the Christ, mistaking the *Non deficiet Sceptrum* in *Jacob's* Prophecy, under which Title of Heresie, they are accounted by *Epiphanius* among the Sects of *Judaism*. But *Epiphanius* should have referred the Faction to *Herod the Great*. *Tertullian* before him delivered the same Tradition, *Lib. de præscript. ad Her. cap. 46. Victor. Antiochen. &c.*

And nothing (saith *Casaubon*) seemeth to me to have been more probably set down concerning these *Herodians* than this, but this Quotation out of *Drusius* is to be corrected as before.

CHAP. XXXIV.

Esay 9.6.

And his Name shall be called Wonderful.

AND very well it might be so, not only for the usual observed reasons, but for something else too which may be noted anew.

Palutius Hist.
1118.

Jan. Rutgers.
variar. Lett.
L. I. C. I.

I know 'tis enough to fill up the measure of this great Name, that *He was God*, as the Jewel quoted by a Learned Antiquary expresseth him in the most excellent and short sufficiency. The Gem representeth the Image of our Saviour in his younger days, then when he *encreased in Wisdom, Stature, and Favour with God and Men*. With this Inscription, *T.K.Θ. ΤΙΣ ΚΟΙΝΩ ΘΕΩΣ*, as the Antiquary took it, a Stripling of hopeful note in the *Macedonick War*. But a Critick of good worth who had the opportunity (and knew how to use it) of seeing a Jewel of the very same kind in the *French Kings Archives*; judged with others by a better proportion'd rate of sagacity

sagacity, that the Inscription ought to be read on this manner,
 I. X. O. Inno: Xes O Oe O. *Jesus Christ God.*

But I am not going about to declare his Generation this way, for who can? I mean to tell you how wonderful *The Son of Man was*; and what happened unto him as he was made like unto one of us.

It will be a moment of that sort which ought to do, (if it does not) stir you up to wonder.

It was an accident (if it be to be call'd no more) which fell out at his Nativity, and such a one (if I take the height of it right) as might very well be in company and consignific with *that work of God, that strange work, that Act of his, that strange Act which he brought to pass, when a Virgin was to conceive and bear a Son, and a Woman to encompass a Man.*

Here I must tell you that I mean to deceive his Expectation who thinks I am going about to give Judgment upon any of my Saviours *Accidents* of life from the Influences of the Stars or Planets.

The Star which guided the Wise men (or as the Saxon hath well enough rendred it, *Jungal Whitegan, the Astrologers or Astrological Prophets*) is enough of it self to forbid any man this impertinency.

To shew how little those in the Firmament or lower Heavens should have to do with his matters, he had a Star of his own, appointed to another Sphere, and moving by another kind of motion than those in their Course, purposely created for and by Him, and made to walk in the Air, and keep place with the *Magi*. It must have been in the Air, otherwise it could not have directed the Wise men to the place, as the most Noble *Tycho* hath excellently observed.

*Tycho Braheus
 Nobilis Danus.*

It was a Star because they were Astrologers that were to be guided by it. And it was a new one, because none of the old could have done it, for the verticity of any of those could not have come and stood over the place where the young Child was.

This Star appearing out of order bid a defiance to all the *Persian Astrology*, and let the *Star-gazers* know, that there was one of *Jacob* now risen, which was not to be found in their *Barbarick Sphere*. Numb. 24. 17.

Never.

Nevertheless, and though I mean to do as I have said, I will take Liberty to set down here the Figure of our Saviours Nativity, that is, with what Face the Heavens lookt upon the earth at that time as to the *Horizont* of *Bethlehem*.

In the *Sphera Persica* (saith *Aben Ezra* out of the *Mueioyevon*) there ariseth up in the Face of the sign *Virgo* a beautiful Maiden, she holdeth two ears of Corn in her hand, and a Child in her Arms, she feedeth him and giveth him suck, &c. This Maiden (saith *Abumazar*) we call *אדנא נדנא* *Adre nedefa*, the pure Virgin. She bringeth up a Child in a place which is called *Abrie* (the Hebrew Land) and the Childs name is called *ישו עיסי* (*Iesu*) *Introducor*, lib. 6. c. 1.

This was enough to make *Albertus Magnus* believe that our Saviour Christ was born in *Virgo*; and therefore Cardinal *Aliac* erecting our Lord's Nativity by his Description casteth this sign into the Horoscope. But that was not the meaning of *Abumazar*. His meaning was (saith *Frier Bacon*) *quod beata Virgo nata fuit quando Sol est in Virgine, & ita habetur signatum in Calendario, & quod nutriet Filium suum in Terra Hebræorum. That the said Virgin was born the Sun being in that sign, as also we have it set down in the Calendar, and that she was to bring up her Son in the Hebrew Land.*

But according to the received Tradition of the Church, our Saviour was born the 25 day of *December* at midnight in the year of the World 3967. The Circle of the Sun was 9, and of the Moon 1, &c.

Therefore

Γένεσις JESU CHRISTI Domini nostri
Ιησὺ τοῦ ἐνσαρκωσαντος ἑᾶς
εὐαγγελιστήσαντος αὐτοῦ An.M. 3967.
Decemb: die 25.

Nocte media.
Ad Latitud. Horizont.
Bethlehem.
Juxta Calculum Prutenicum.

Top Triangle:
* Procyon sive Cor Leonis in Δ 69. I. 51.
* Stella Nova.
Δ II 28. 27. 41. 24.
h II. 12. 8. * Procyon sive Syrius

Bottom Triangle:
* Spica Virg. 1. 43.
4 7. 8.
* Gemma Corona.

Left Triangle:
* Lucida γγ ♀
Lyræ 28. 24.

Right Triangle:
* Prima Stella Arietis.
γ 1. 43.
δ 27. 44.
♂ 7. 22.

I tell you I do not this as if I thought the Star of *Jacob* were Subject to his own Firmament. I abhor to say as *Cardan* did, that *Jupiters* being in the Ascendant was the cause of his so soon disputing with the Doctors; or that he so often travelled from place to place, because the Moon was with Mars in a Terrestrial sign, or that it should be from *Saturns* Altitudes, that our Saviour should be so often seen to weep, but never once to laugh, much less, that *Saturn* with *Venus* could make him to have a mole in his Face. He quoteth *Josephus* for these two

X

last

last accidents, but you will not find it there. That excellent Author giveth indeed a very grave and honourable testimony of Jesus Christ, in the fourth of the eighteenth of his Antiquities, but without any such mentions as these.

But still I do but hold you in hand.

That which I may lawfully and innocently observe in the Scheme of our Lords Nativity concerneth thus.

First the ☉ of Righteousness was very fitly born in *Libra*, the Sign and Constellation of Justice. Next to this the Redeemers *Horoscope* was quite contrary to that of the World. The Ascendent of the Creation was *Aries*, for the World was created in the Spring, as to the position of *Judea*. I cannot stay to prove it here, I have done it elsewhere.

But much above all this there fell out at this time a Conjunction (the greatest that can be) of the 8 and 9 Spheres in the Head of *Aries*. From whence it will follow that whereas at the beginning of this World the *Asterisms* were all out of their proper places, (it pleased God to have it so) now at the restitution of the World, they were all found in their own divisions. It is an *appearance* of that kind which nature can shew the World but once. The same Figure of the Heavens never could before, nor never can fall out again, unless the World should unreasonably last against all Christian expectation, by the most moderate Account, for if you cast about the slow Revolution of this period, it will trouble you to call these or almost any other the *latter days*.

The period according to some is to finish a Circle of 30, if not 40 thousand years.

This great year began at our Saviours Nativity, but for any man to expect that it should ever have an end, as to us and this World, cannot be thought of, but upon grounded Atheism and absurdity.

I have only one thing here to confess, that this figure of our Saviours Nativity is erected according to the *Dionysian* rate of account, which useth to be called *Vulgare initium annorum Domini*. The vulgar *Epoche* of the years of Christ, but demonstrated to be false (as they themselves doubt not) by *Mercator*, *Christmannus*,

Christmannus, Joseph Scaliger, Sethus Calvisius, Suslyga the Polonian, and others, Masters all in the Mathematical Chronology; some of them demonstrate that this Æra is false by one year, some by two, others by three, the Polonian by four, and some others by five. But when I saw that there could be so many true Accompts, I thought it best to sit down and abide by the old false one, as well in reverence to the Tradition of the Church as for the rare appearances in the Scheme it self, sufficient of their own strength to evidence, that this was the time both for the year and day, though Reason and Tradition should pretend against it.

And because there be some (and some too that know not why they do it neither) who continue to call in question the Antiquity and truth of this day, I will put in a little more weight into their scale who have very well assured this matter already both by *Historical Tradition* and *Mathematical Demonstration*.

That which I mean to superadd first, is an Apostolical Canon as I find it in *Joseph the Egyptian's Arabick Code* *Joseph. Egypt. Cod. Concilior. Arab. Ms. in Archivis Roanis Bibliotheca Bod.*
 וְאֵן חֲבַעְלוֹנָה עֵד מִלְאֵד אֶלְמִסִּיחַ פִּי כֹל כִּנָּה פִּי
 אֱלֹהִים אֱלֹדִי פִּיחַ וְלֵךְ וְהוּ אֵל יוֹם אֶלְחָאִמִּים וְאֶלְעֶסְרוֹן מִן
 שָׁחַר כְּאֵנִין אֶלְגִּיל לְאַנְהָ רֵאֵס אֶלְאֶעִיָּאֵד כֻּלְּהָ וְאֵן חֲנַעְלוֹנָה
 עֵד אֶלְחָאִמִּים מַעֲמֻדִּיחַ סִידְנָה אֵל מִסִּיחַ פִּי כֹל כִּנָּה פִּי אֱלֹהִים
 אֱלֹדִי אַעֲתֻמֵּר פִּיחַ מִן יוֹחֲנָנִי אֶלְאֶנְדְּרוֹלֵס וְהוּ אֱלֹהִים
 i.e. Also that you Constitute an Anniversary feast at the Nativity of the Lord Christ in the day in which he was born, and that was the 25 of the first Canun, for this is the principal of all the Feasts. Also that you do every year celebrate the Feast of Alchamim or Baptism of our Lord the Christ upon the day in which he was baptized by John the Forerunner, and that was the sixth day of the second Canun. *Μητερόποιλις ἡς ἐρετῶν Chrysojt.*

A Persian Ephemeris to the same day of the same Canun setteth down מִלְאֵד יֵסִי *Nativitas Eisi, or the Birth of Jesus.*

So *Alkas Cyriacus* in a Kalendar of the like Nature מִלְאֵר *Persica Ephemeris Ms. Cas Scyriac. Tabula Astronom. Arab. Ms. in Arch. Laudinis Biblioth. Bod.*

The same Author to the sixth day of the latter Canun (January) puts down עֵד אֶרְדְּנָה וְאֶלְבֵּרֵד אֶלְמִיחַ i.e. the Feast of the Epiphany, or Benediction of the Waters.

The *Syriack Church* observeth alike, and as concerning this Benediction of the Waters at that time of the Epiphany you may see what their *Mar. Michael Chindis* (out of * *James* the Bishop of *Urhoia*) hath said, as he is quoted by *Marfilius de Columna* in his *Hydragiologia*, p. 506.

* That is, *Jacobus Orrobaia*, as he is quoted by *Moses Bar-cipha* the Bishop of *Bethraman* in his Commentaries of Paradise, and oftentimes in the *Catena Arabica* by the name of *Jacobus Alrohani*, which is all one. The Learned Mr. *Selden* in his *Interpretatio* to *Eutychius* hath a very good Note out of the same Author as concerning *Helena*, that she was brought up and taught to read the Scriptures by *Barsa* Bishop of *Rhea* in *Gezirat*, and taken to Wife by *Constantius* the Emperor with the consent of her Parents, &c. For *Algeria* he took it right, it is the same with *Mesopotamia*; but for *Rhea* he saith, *ubinam hæc Rhea ego me nescire fateor*. See *Ortelius* in *Edessa*, and *Leunclavius* his *Onomastic* in *Roba*. It was a City and Seat of a Bishop in *Mesopotamia*: and so 'tis put in by the *Arabick Nabian Geographer* at the beginning of the sixth part of the fourth Clime. *Verum Algeria est quod includitur inter Tigrim & Euphratem, ejusque urbes sunt Racca, &c. Roba, Harran, Sarug, &c.*

Chrysostom imputeth a great Miracle to this consecrated Water. He saith (the Patriarch *Severus* in his *Syriack Ritnal* saith as much too) that our Saviour Christ when he was baptized, sanctified the Nature of the Waters.

And for that reason (saith *Chrysostom*) it is a custom of the People at the Epiphany to fetch of the Waters and reserve it by them, *ἡ διαφθεραίνουσα τὸ πρῶτον ὕδατος φύσις τῷ μύχρῳ τοῦ Χριστοῦ ἀλλ' εἰς ἐνιαυτὸν ὁλόκληρον καὶ δύο καὶ τρία πολλάκις ἔτι τὸ σήμερον ἀντληθέντι ὕδατι ἀκρεαίη καὶ νεαροῦ μίγοντι*, and look whatsoever Water is drawn that day it will not corrupt in a long time, no not in a whole year, and sometimes not in two or three, but remain as sweet and fresh as at the first drawing.

But as concerning this day of our Lords Nativity *Sahid Aben Batric* hath noted in his *History* that he was born upon the 25 of December, which is observed by the Learned Mr. *Selden* already, and (as I think) out of the Life of *Augustus*, *De Anno Civili veterum Jud.* Cap. 8.

But the same Author in the life of *Constantine* saith it again, and endeavoureth to prove it there, in his Discourse of the Celebration of Easter. The result whereof (as it maketh to this matter is) *פלד סיתנא ומחלצנא יסוע אלמסח פ' חסעה* *ועסקין יומא מן כי הק' ופ' סמחח ועסין יומא מן כנאנו* *אלא*

יְהוָה i.e. And our Lord and Redeemer Jesus Christ was born the 29 day of Cohiac, and upon the 25 day of the first Canun,

And for the Epiphany or Baptism of Christ he saith it was פִּי חֵד דַּעַס יוֹמָא מִן מַרְכֵי וְפִי סַחַח אִיאָם מִן כְּאַנְוִי אֶלְחָאֲנִי upon the eleventh day of Tiby. and upon the sixth day of the second Canun. So the Coptick or Egyptian Calendar, Athanas. Kirker, de Comput. Eccles. Cop. c. 3.

Saidus Batricides Arab. Dis. in Constantino magno. Liber penes est Illustrissimum Seldenum. Extat etiam in Archivis Bibl. publ. Cantabrig. Johan. Ant. Melula in Arch. Baroccianis.

The same Tradition both for the Nativity and Epiphany. You may have two out of Joannes Antiochenus in the beginning of the tenth Book of his Chronography. He saith that Jesus Christ was born μὲν Δεκεμβρίῳ κέ. Upon the 25 of the month of December. Ἐβαπτίσθη δὲ πρὸς Ἰορδάνην ποταμῷ ἐν Παλαιστίνῃ μὲν Αὐστρίῳ πρὸς δὲ Ἰανναεῖῳ ἔκτω, &c. And that he was Baptized in Jordan a River of Palestine upon the sixth day of January, &c.

I was willing to note out of them for both the Holy-days, because some of the Eastern profession (they are not many to that whole Church) observe the memory of these matters in a shorter line than we do, thinking, out of St. Luke, that our Saviour was Born and Baptized upon one and the same day, which to them is the sixth of January. The thing I have seen done here by an Armenian Priest of Haleb (or Aleppo) within the regard and compass of my own conversation.

The Rubrick of the Celebration he shewed me indeed in his Armenian Calendar, but the uttermost authority I could gain of him to refer it to, was a Tradition of St. James to be found in their Books (he told me so) but unknown to us as yet.

The ancient Runick Calendar doth not only acknowledge the 25 of December to be the day of our Saviours Nativity, but for that reason too makes this day the beginning of the year, and the Night before (which indeed was the time) they call Modraneā or the mother Night (our own Saxons did so too.) And the day it self is express in the Danish wooden Almanacks by an Infant wrapt up in Swadling Cloaths. See Olaus Wormius de Fast. Danic. l. 1. c. 12. l. 2. c. 9.

CHAP. XXXV.

Rom. 9. 3.

For I could wish my self were accursed (ἀνάθεμα ἀπὸ τοῦ Χριστοῦ) from Christ, for my brethren, my kinsmen according to the flesh.

WHEN a Son of Israel would express the extremity of his Brotherly kindness towards any of, or towards all the Children of his People, he entituled himself by a kind of Devotion to all the mischance and evil that should befall his Brother, wishing the whole patience upon his own head.

These Excesses of Compassion used to go under this form, *Aruch* in כר *אני כפרתי* *sim ego expiatio ejus*, or that, *הריני כפרה* *Ecce me in expiationem*. Let me be, or behold I am his Expiation. That is, saith the *Aruch*, *הרוני במקום לסאתי עונותיו* *Behold I am in his place to bear his iniquities*. So all the People to the High Priest in *Cohen Gadol* of the *Sanhedrin*, *אני כפרתיך* *Be we thy Expiation*, that is, saith the Gloss, *אנחנו כפרה לכל הראוי לנו תחתך* *Be we in thy stead for whatsoever is to happen unto thee*. Rabbi Samuel said *בני ישראל אני כפרתי* *The Sons of Israel, be I their Expiation*, &c. that is their Redemption as *Rambam*, and 'tis a form of speech saith he to express, *לרוב אהבותו* *the exceeding greatness of his love*.

This will make you the less marvel at that strange ejaculation of *Moses*, when for the same People of *Israels* sake, he wished to be blotted out of the Book of God.

Not without reference to this form of Devotion is the Apostles wish here, that he might discharge the unhappy condition of his Brethren all upon himself, ἀνάθεμα εἶμι ἀπὸ τοῦ Χριστοῦ, for I could wish my self to be an *Anathema* from Christ; ἀνάθεμα, ἐνδεσθῆναι, ἀποσυνθῆναι. So *Hesychius* and *Phavorinus*, a man accursed, or not to be kept company with, or as *Photius* ἀφαιρεσθῆναι, a man separated. The Arabick Translation is *אני כפני מחרמא* *that my Body were Mobarrama, an unlawful thing, or forbidden from Christ*. The word it self as the sense

sense respecteth to the *Herem*, which was the second degree of Jewish Excommunication, whereof the first was *Nidui*, the third *Shammatha*, and wheresoever in the New Testament the Reference is made to the second degree, *Anathema* is singly named, as where to the third *Maranatha* is added, which is but the Syriack Interpretation of *Shammatha*, *Dominus venit*, which is therefore called by the Talmudists the *Anathema* or excommunication of the God of Israel.

Stephanus in his Book *πρὸς πόλειων*, hath a Tradition more concerning the word *Maranatha*, then to be left out in this place. Κεραυνωθεὶς γὰρ πρὸς ποιμὴν ἔλεγε Παράνθας ταπείνω αὐτὸν ὁ ὕψος ὁ θεός. Παράν γάρ το ὕψος, ἀδρας ὁ ὁ θεός. ἔτω φίλων. He tells of a Shepherd belonging to the Syrian *Laodicea*, who being thunder-stricken cried out, *Ramanthas*, that is, God from above, for *Raman* signifieth Above, *Athas*, God. So *Philo*.

Phavorinus indeed saith that Παρά signifieth ὕψος, High Things. And 'tis true it doth so, and in the Syriack too.

He saith also that Παρός is the same with ὁ ὕψος ὁ θεός, the God above. 'Tis almost so indeed, and then *Ramanthas* or *Ramas Atha* might be the same, as the High God cometh.

But by a smarter guess which some men have made, *Ramanthas* was but a common Country pronunciation of the right Syriack words, and served the Shepherds turn instead of *Maranatha*. So he would have said, *Dominus venit*. And so it seems the Imprecation was more familiarly used among the Syrians than we knew before. Heinsius in Novum Testament.

For these three kinds of *Anathema* see others, but especially the Learned *Buxtorf* in his *Lexicon Talmud*.

The Condition of a man lying under the censure of *Herem*, is delivered by the Doctors in *Moed Caton*. Rabbi *Joseph* saith.

לֹא יִלְמַד וְשִׁוְיָן לוֹ כְּנֹדָה שׁוּדָה וְשִׁוְיָן לוֹ i. e. An Excommunicate by *Nidui* may Talmud in Moed teach or be taught, hire or be hired, but the Muchram or Excommu- Katon, fol. 15.
nicate by *Herem* may neither teach nor be taught, neither hire nor a. Fore Dec.
be hired, but he may study alone that he forget not his Learning, Num. 3, 4.
and he may make himself a little Cottage for his necessities. Sec. 2.

Maimon saith that he is not permitted to have any manner of conversation with any man, only he may buy himself Vi-
ctuals.

ctuals. *Madda. c. 7.* but no man might eat or drink with him. *Shulcan Aruc in Fore Dea, Numb. 334. Sect. 5.* From whence that of the Apostle, *πρὸ τοῦτ' οὐκ ἐσθιέτω καὶ οὐκ ἐπιβιβάζτω, with such a one no not to eat, 1 Cor. 5. 11.*

CHAP. XXXVI.

Acts II. 26.

Χρηματίσθαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.

And the Disciples were called Christians first in Antioch.

THEY were called *Nazarites* before (the *Mahumetans* them so still) from *Jesus of Nazareth*, as now *Christians* from *Christ*.

And now you
may know
whence *Su-*
das had it.

Joannes Antiochenus can tell you who gave them that Name. Ἐν ᾧ ἡ ἀρχαία ἡ βασιλεία τοῦ αὐτοῦ Κλαυδίου Καίσαρος μὲν τὸ ἀνα-
ληφθῆναι ἡμῶν καὶ θεὸν Ἰησοῦν Χριστὸν, μὲν ἔτι δὲ καὶ πρῶτον
μὲν ὁ ἅγιος Πέτρος ὁ ἀπόστολος πρῶτον χειροτονίαν ἡ ἐπισκοπῆς ἡ Ἀντι-
οχείας μεγάλης πόλεως ἡ Συρίας ἔλαβεν Ἐυδόκον, γινόμενον πατριάρχου.
καὶ ἐπὶ αὐτῷ Χριστιανοὶ ἀνομαζήσαντες, τῷ αὐτῷ ἐπισκόπῳ Ἐυδόκῳ χειρο-
τονήσαντες αὐτοῖς καὶ ἐπιθήσαντες αὐτοῖς τὸ ὄνομα τοῦτο. πρῶτον γὰρ Να-
ζωραῖοι ἐκαλεῖντο καὶ Γαλιλαῖοι ἐκαλεῖντο οἱ Χριστιανοί, i. e. *At the*
beginning of the Reign of the same Claudius Cæsar, ten years af-
ter Jesus Christ our Lord and God was ascended up into Heaven,
Evodus received the Episcopal Imposition of hands, and was made
Patriarch of Antioch the Great in Syria, immediately succeeding
to St. Peter the Apostle. In whose times the Christians were
(first) so called, for this Bishop at a conference held with them na-
med this name upon them, whereas before that they were called Na-
zarites and Galilæans.

But that which I have most an eye upon here is the word *Χρηματίσθαι*, *were called Christians?* 'Tis an expression below the moments and circumstance of the matter. We do not now name the least Child of the Company (so far as we can stretch

stretch our Interest) without a full appointment and congregation of Witnesses; and do we think that they baptized *the whole profession* with so narrow a regard of Ceremony and Solemnity. The word will approve it self otherwise to you than so. And the meaning of this, *Joannes Antiochenus* can best of all tell you. When the *Provinces* submitted themselves to the *Imperial Government*, the use was for the Emperor to cause a *πρόδικμα*, or publick Edict to be drawn up and proclaimed openly upon the place. The *tenor* whereof was first, to entitle himself to all respects of *Dominion* and *Supremacy* over that People, and then to abate from this by a popular insinuation of all possible sacredness and liberty of the Subject. This latter indeed was *ad faciendum*, &c. but these men were as good as their words.

An instance of this manner of *Nuncupation* (I know not what to call it else in *English*) take here from the Author I promised you.

Καὶ συνετέθη ἐν Ἀντιοχείᾳ ἡ ἐλευθερία αὐτῆς, ὅτε ἐγένετο ὑπὸ Ρωμαίων, τῇ εἰκάδι τῆς Ἀρτεμισίου μηνός, πεμφθεῖσα παρὰ τοῦ αὐτοῦ Καίσαρος Ἰουλίου. Τὸ ἐν ἡδίκτον συνετέθη, περὶ ὧν ἔπος. Ἐν Ἀντιοχείᾳ τῇ μητροπόλει ἱερᾷ καὶ αὐτῷ καὶ αὐτονομῷ, καὶ ἀρχῇ καὶ συνεδημιῶν τῇ Ἀνατολῆς, Ἰούλιος Γαῖος Καῖσαρ, καὶ τὰ λοιπὰ. *When the City of Antioch had yielded it self up into the subjection of the Roman Empire, an Edict of the Liberties thereof was sent by Julius Cæsar, and openly proclaimed at Antioch upon the twentieth of May, the Tenor of the Edict was, AT ANTIOCH, THE HOLY, SACRED AND FREE CITY, THE METROPOLITAN QUEEN. AND PRESIDENT OF THE EAST, CAIUS JULIUS CÆSAR, &c.*

Joan. Antioch. MS. Chronograph. lib. 9.

The *Provinces* used to return the honour of these Privileges back upon the Emperor by this way of acknowledgment. To keep the Emperor's Grace in perpetual memory, they reckoned all their publick affairs ever after from the time of that. Χρηματίζει ἐν ἡ μεγάλῃ Ἀντιοχείᾳ καὶ τῇ μὲν ἔτι παλαιῶν ἀπὸ τοῦ αὐτοῦ Καίσαρος Γαίου Ἰουλίου. Therefore (saith the same Author) Antioch the Great in honour of the Emperor fixed their *Æra* in Caius Julius Cæsar, and made this year of Grace the first.

Y

Therefore

Therefore this *Era* of theirs was peculiarly called *χρηματισμός* ἢ Ἀποχρίων, because at the fixing of this the Emperor did *χρηματίσθαι* ἑαυτὸν, that is, *publickly name himself to all the Title of Dominion, &c.* καὶ *χρηματίσθαι* αὐτοῦ, and *publickly entitle them to all the Priviledges, Immunities, &c.*

From this *Antiochian* use of the word, and in this very State-sense, the *χρηματισμός* in Saint *Luke* was and is to be taken. Saint *Luke* was a Physician of *Antioch*. One of our Greek Catalogues makes mention of *D. Lucæ Ἀντιόχου*, a certain Recipe of Saint *Luke's*; but I have not seen it as yet. But the matter is, that he was of *Antioch*, and having occasion to record unto *Theophilus* the first naming of the Disciples *Christians*, and that this was done at *Antioch*, made use of their own word *χρηματισμός*, by which he would be understood that the Impolition of this new name was openly and circumstantially done, and in as solemn and publick a manner as it might.

Saint *Paul* maketh use of the same word in the same sense, *Rom. 7. 3.* So then if while her husband be living she be married to another man, she shall be called (the Greek is *χρηματισμένη*, she shall be notably called, or notoriously known to be) an adulteress in common fame and voice. Here indeed it is taken passively, (as no doubt it might) but Saint *Luke* useth the word in the first and most original way of acception; for though we translate it *were called*, as some *Arabick* and almost all Translations do, yet *ἑαυτὸν* is there to be understood.

And so it is, *And the Disciples first styled themselves Christians, &c.* You will perceive as much by this passage of *Joannes Antiochenus* concerning *Augustus Caesar*: Ἐγένετο βασιλεὺς Ῥωμαίων πρῶτος, καὶ μόνος, καὶ ὀρμηστῆς ὁ αὐτὸς δεξιότης, Αὐγύςτος, καὶ ἐχρηματίσθαι ἑαυτὸν ἔπος, Αὐγύςτος Καῖσαρ Ὀκταβίανος, τετρακτῆχος, Σεβαστὴς, κερτυδὴς, ἱμπεράτωρ, ὅπως ἔδει Αὐτοκράτωρ καὶ ἐβασίλευσεν, &c. i. e. *And the most Sacred Augustus then began to be the first and only Monarch of the Empire, and Prelate of the Holy Rites. (Sacrorum Antistes) and he styled himself (ἐχρηματίσθαι ἑαυτὸν) thus, CÆSAR OCTAVIAN TROPHÆ-ALL, AUGUSTUS, THE MIGHTY EMPEROR: And he Reigned, &c.*

And

And by this Passage you may correct a pitiful one of the same pretence (there be many more in that Book that need as much) in the *Chronicon Alexandrinum*. There it is, *ἔγένετο βασιλεὺς Ῥωμαίων ἢ μονάρχης ὁ Αὐγυεὺς, ὅστις ἐχρημάτισεν * ἔπει, (Lego ἔτη, saith the Editioner) Αὐγυεὺς Καῖσαρ, ὁ γλυχίνου τροπῶν, Σεβαστὸς, κατὰ τοὺς, ὁ * πρεσβύτερος, ὅπερ ἔστιν αὐτοκράτωρ.* Rader the Editioner perceived what ὁ πρεσβύτερος was to be. But for γλυχίνου it is to be set down Ὀκταύγου, and the other place is to be read, not ἐχρημάτισεν (ἔτη) but ἑαυτὸν, ἔπει. Which is the principal thing of note here as to the Active and first acception of the word. Otherwise Rader is not so much to be found fault with for the Text as the Translation sometimes. I confess, where he turns the Greek word *Τελετὴ* by *tributa* or *vectigalia*, though it be fearfully false, yet is not so foul an escape as some others there. There is a vast difference 'twixt Tributes and Telesms, (for so the word ought to have been rendred) and yet might be easier mistaken by him (as at that time) than it can now be done right by some others.

CHAP. XXXVII.

Heb. 3. 12.

*Take heed lest there be in any of you an evil heart of unbelief,
in departing from the living God.*

THE Arabick is, קלב קאם לא יומן ויחכאער מן אלל, *An obdurate and unbelieving heart, and which goeth far or quite away from the Living God.*

'Tis a fearful thing too to fall out of the hands of God. The Imaginations of mens hearts are only evil and continually, therefore the Spirit of God doth not always strive with them; if it did, our Spirit would faint under him, and the Souls which he hath made. If a man do start aside (as we all and often do) like a broken Bow, God puts us together again, and fastens us unto himself as soon, and taking as good hold as he can.

Y 2

And

Hof. II. 8.

And thefe things (faith Holy Job) God will do once and twice, that is, oft-times, for a man. To day, if we will hear his voice. To day, that is, whensoever a finner, &c. he will turn and repent, his heart will be turned within him, and his Repentings rolled together. And all this that our hearts may not be hardened through the deceitfulnefs of fin.

Every man whatsoever hath this long day allowed him. And O that thou hadft known, even in this day of thine! but now it is hid from thine eyes.

This is that hard heart of unbelief which we are bid here to take heed of; this loofeth all our hold, and utterly eſtrangeth us from the Life of God, and leaveth us altogether without him in the World. Our other back-slidings and variations from him, how wide and diſtant ſoever, yet may be thought to be but like thoſe of the Compaſs, more or leſs according to a leſs or greater interpoſition of Earthly-mindedneſs: but this is like to that of the Magnet it ſelf, which while it lieth couched in the Mineral and united to the Rock, it conformeth to the Nature and Verticity of the Earth; but ſeparate it from thence, and give it free ſcope to move in the Air, and it will deſperately forſake its former and more publick Inſtinct, and turn to a quite contrary Point. So as long as a man is faſtened to the Rock Chriſt, and keepeth but any hold there, he will ſtill be looking leſs or more towards the Author and finiſher of his Faith; but broken off once from thence, and beginning to be in the open Air and under the Prince of that, he preſently turneth aſide from the living God, and pointeth to a Pole of his own.

CHAP. XXXVIII.

For thine is the Kingdom, &c. St. Mat. 6. 13. Glory be to the Father, &c.

I Am going about to conclude this ſmall matter of Book with ſome notice upon theſe two Doxologies.

For the firſt, the queſtion hath been made up ſo high, as to leave

leave us in doubt whether it be a piece of Scripture or no. Beza confesseth it to be *magnificam illam quidem & sanctificam*, a most high and holy form of expression; *sed irrepsisse in contextum, & quæ in vetustissimis aliquot Codicibus Græcis desit*, but to have crept into the Text, and to be wanting in some very ancient Copies.

That it should be wanting in some others is the less wonder, because it is not to be found in that *Vetustissimus Codex* given by himself to the University Library of *Cambridg*. It is not a full Book of the New Testament, but containing only the four Gospels and the Acts of the Apostles. The Book is written as well in *Latin* as *Greek*, but both in the same *Greek* Character; and it is that of the great Capital kind, which, in their opinion who use to judge of these things, is the uttermost reputation of Antiquity which could be pretended to. In this Book the Clause is not to be found (so far as possibly I can remember) either in the *Greek* or *Latin*.

I had occasion once to say as much as this amounts to before the most Reverend and Learned the Primate of *Armagh*, and the Doctor of our Chair, the now worthy Bishop of *Worcester*; but was forc'd to yield to so great a Presence with this only answer, that even this Copy too was corrupted by the Hereticks. I knew it might be, and deny not but it may in some other part of Genealogy or the like; but how any Herefie could possibly serve its turn upon this Clause, (I know that of the Trinity) at least to me the way doth not so easily approve it self.

I confess the *Syriack* hath it, but I know not what then. The *Arabick* hath it too, not only the Printed Copy by *Erpenius*, but a Manuscript too of very good and gallant note in *Queens-College* Library. Yet in the *Medicean* Copy I do not meet with it. And in that which *Kirstenius* hath noted upon, the Clause indeed is set down, but not running along with the Text. 'Tis written above in red Letters, and pointed to by this Note in the Margin, *Non hæc in Ægyptiaco, & sunt in Romano & Syriaco*. So that there is no more to be gained by this, than that the Clause is extant in the *Syriack* and the *Roman*, (that is the *Greek* here, אֱלֹהֵי אֲלֻרְמִי *Alrumi* signifieth so too) which is no more than we knew before for the adversary part,
and.

and so much less too, that it is not to be found in the *Coptick* or *Egyptian* form, which also may be known to be so by that Specimen in *Athanasius Kircherus*.

See the learned Mr. Selden's Commentary upon *Eutychius*.

But for the meaning of ἄρτον ἡμεῶν ὃ ἐμῖς σήμερον, Give us this day, &c. See the learned *Salmasius* about the latter end of his third Book, *De Fœnore Traperitico*.

The *Mahumedans* have another Lords Prayer, called by them the Prayer of *Jesus the Son of Mary*. But that endeth **לֹא תִסְלַט עָלַי מִן לֹא יִרְחַמְנִי בְּרַחֲמֶיךָ יְיָ אֱלֹהֵינוּ** And let not such a one bear rule over me that will have no mercy upon me, for thy mercies sake, O thou most merciful. But this is not material enough. Indeed the *Mahumedan* forms of Prayer are more for than against the thing. But it moveth not a little that the Clause should not be extant in the Gospel of the *Nazarites*, or that *secundum Hebræos*, (as it useth to be called.) This Gospel was commonly believed in *St. Hierom's* time to be *ipsius Matthæi Authenticum*. Very ancient however it was. And that the Prayer it self was there I am sure; for *St. Hierom* upon those words, *Panem nostrum quotidianum*, &c. noteth that the *Hebrew* in this Gospel was **מחר** *mahar*, *panem crastini da nobis hodie*; who, because he takes no notice of this clause, doth as good as say it was not there, for if it had, so substantial a variety, and concerning him so much, could not possibly have escaped his Annotation.

The whole engagement of the *Latin Church* against this Clause, though very strong and preponderating, I let alone. The *Greek* use of it is more against us than the *Latin* leaving of it out. Their Services equally subjoyn it to other *Oraisons* and to this. As to the Prayer that beginneth **Ὁ Θεὸς ὁ Θεὸς ἡμῶν**, &c. *Eucholog.* fol. αγ'. B. To the **Ἐκ νεκρῶν ὁρθέλει**, &c. *Euchol.* fol. ια'. B. To the **Κύριε ὁ Θεὸς ἡμῶν**, &c. *Euchol.* εμῆ. A. To the **Εὐχὴ ἔφ' Ἐπαγγελίας**, *A Prayer to be said over such as had eaten of any unclean thing*, to renew in them a capacity for the holy mysteries, *Euchol.* εγ'. A. To the **Εὐχὴ ἐπὶ θεμελίῳ οἴκου**, *A Prayer which they said at the foundation of a House*, *Euchol.* εμῆ. A. They subjoyn it also to their Hymns; as to the **Τεωρίαν**, *Typic.* fol. ξη'. B. col. 1.

But it is yet more manifest, for secondly we find sometimes the **Ὁτι οὗ ὅτι** without the **Πάτερ ἡμῶν** as in the **Τυπικὸν ξη'**. B. col. 1. in the *Eucholog.* fol. κ'. B. where also the Rubrick writeth

teth over it ἐκφώνησις, as under ὅπ' ἀρτίπει σοι, &c. *104.* A. giving us to understand, that they have it in no other condition than of any other loud Respond; as by the ἐκφώνησις I undertake them to mean. Other times again we find the Πάτερ ἡμῶν without the Ὅπ' οὕτως ἔστιν as in the *Typic.* fol. ξξ'. A. col. 1. κθ'. A. col. 1. λδ'. A. col. 1. & 2.

Moreover also whensoever we find them immediately, we find them still distinctly rehearsed, and the Πάτερ ἡμῶν is always the Peoples, the Ὅπ' οὕτως ἔστιν always the Priests Repetition. Μετὰ τῷ τῷ Πάτερ ἡμῶν, &c. ἐκφανῆ ὁ ἱερεὺς, Ὅπ' οὕτως ἔστιν, &c. *Encholog.* fol. 1. B. εἴξ'. B. σκ'. A. εἰή. A. & B. *Typic.* fol. 1. λδ'. A. col. 2. & B. col. 1. ξς'. A. & B. col. 2. ξξ'. A. & B. col. 1. & 2. and infinitely elsewhere.

And yet for all this (and more than this too, if I had a mind to put it down here) I will not say as *Erasmus* did ; *Magis taxanda fuerat illorum termitas, qui non veriti sunt tam divinæ precationis suas nugæ assuere.* He doubts not to call it but a Trifling patch tacked to this Holy form by some rash and unadvised hand. Nay, I will not say so much (though that be much less) as *Kirstenius* did, *Quæ certè à pio quodam fidei imbecillis tanquam nova precatio addita fuit,* that it was added anew by some good meaning man, but not very well knowing what he did. I would not be moderate against the Scripture, where I can possibly avoid it.

Therefore I note here two things which do principally prevail with me for the Antiquity and Authority of the Clause.

In *Lucian's Philopatriæ.* ἄτε ἕασον τέτις, I et those alone (saith *Triophon* to *Critias*) πῶς εὐχὴν ἀπὸ Πατρὸς ἀρχάμενθ, καὶ πολυώνυμον ᾠδὴν οἷς τέλθ' ὀπιθεῖς, And say that Prayer which beginneth from the Father, and let the glorious Hymn conclude it. *Rigaltius* noteth upon *Tertullian*, that by the Εὐχὴ ἀπὸ Πατρὸς, the Pagan meant the Lord's Prayer: if he did, then it may very well be thought that the πολυώνυμον ᾠδὴ is to go for this Doxology. And if that be so, the Testimony is beyond all exception; for then the Clause was of the Prayer in *Trajan's* time, or (which was not much under it) the time of *Marcus Antoninus Philosophus*, and that was less than two hundred years after the Prayer was made.

And

For Ἀναλφαντίας see *Judius Pollux* his *Onomasticon*.

Ἐπίρριον cannot be rendered as it useth to be, *justo naso præditus*; therefore I have guessed at it by the Characters of the *Greeks* and *Trojans* in *Joannes Antiochenus* quoted out of *Diclys Cretensis*. But do you see *Isacius Porphyrogenet.* in *Janus Rutgers.* var. *Leit.* l. 5.

And that this should be the meaning of *Lucian* is the more likely, because the Interlocutors in that Dialogue make it their business to cast a scorn upon the Christians, and their Profession. For first they fall upon the Holy Trinity, *Deum alté-regnantem, magnum, æthereum, atque æternum Filium Patris, Spiritum ex Patre procedentem, Unum ex Tribus & ex Uno Tria*, which how well soever it soundeth is but a Jeer there. And of Saint Paul they say, (what think ye?) *Γαλιλαῖος ἀναλφαντίας, ἐπὶ τρεῖς ἡμέρας ἀερεβαθίους, καὶ τὰ πάντα ἑσμεμαδικῶς*, *The bald, ill-nos'd Galilean that was carried up through the Air into the third Heaven, and taught there very marvellous matters, &c.* Then having spoken their pleasure of the Lords Prayer too, and sufficiently despised our ways, they lastly address themselves (as such fellows should do) to the ἄγνωστον Ἀθίναος, or unknown God at Athens. See the end of the Dialogue.

But I promised you another Reason: you shall have it.

Note that our Lord gathered up his Form of Prayer out of the Traditions of the Elders. It must not seem strange to you: If you know how to consider of it, you will perceive that nothing could be more purposely done.

That it was so, will be easily evident from this Recollection out of their own Euchologues. *Pater noster qui es in Cælis, fac nobis gratiam. Nomen tuum, Domine Deus noster, sanctificetur, & memoria tua glorificetur in Cælo desuper & super terram infernè.* Tephill. Lusitan. p. 115. *Regnum tuum regnet super nos in seculum, & in æternum.* Sepher Hammussar. 49. 1. *Pii priores dicebant, Remitte & condona omnibus iis qui vexant me.* Com. in Pirk. Avoth, fol. 24. *Ne inducas nos in manus tentationis, sed libera nos ab occurſu mali.* Seph. Hammussar. 9. 12. *כִּי הַמְּלִכָּה שְׁלֹךְ חַיָּה וְלַעֲלֹמָה עַד הַסֵּלֶךְ בְּכָכֶךָ*, *Quia tuum est regnum, & regnabis gloriose in secula seculorum.* i. e.

“Our Father which art in Heaven, be gracious unto us. O Lord our God, hallowed be thy Name, and let the remembrance of thee be glorified in Heaven above and upon Earth here below. Let thy Kingdom reign over us now and for ever. The Holy men of old said, Remit and forgive unto all men whatsoever they have done against me. And lead us not
“into

into Temptation, but deliver us from the evil thing. For
 thine is the Kingdom, and thou shalt reign in Glory (or
 Power) for ever and for evermore.

Therefore there is the same reason for the Clause as for the
 whole Prayer, and the reason as from hence is very full and
 following.

You find such a kind of Doxology at the end of *Noah's*
 Prayer, and you will generally meet with some such thing in
 the common forms of Eastern Devotion.

C H A P. XXXIX.

Matt. 28. 19.

*Go and teach all Nations, and baptize them in the Name of
 the Father, the Son, and the Holy Ghost.*

FOR the *Gloria Patri*, It is most commonly believed that
 this Hymn was composed by the Council of Nice. The
 Cardinal *Baronius* is of opinion that it is more ancient than so;
 and that from the Primitive times it was appointed by the A-
 postles themselves to be sung by the new Converts in Baptism;
 and St. *Basil* seems to him to say as much. But it is to be pre-
 sumed that this Hymn was not ancients than the cause of it,
 and that was the *Arian* Blasphemy; though otherwise it is
 most true that the Antiquity thereof is to be fetcht out of the
 ancient form of Baptism. So far the Cardinal was right: I
 go about to make up what is wanting on his part.

The Form of Baptism set down by our Lord himself was, *In
 the Name of the Father, and of the Son, and of the Holy Ghost.*

It was purely observed until such time as that Heresie brake
 forth which durst to say of the Second Person, *ὃν ὅταν ἦν*,
There was a time when he was not, then it was added unto by
 the Church, with *sicut erat in principio*, *As it was in the be-
 ginning*, &c.

So the order in the Euchologue: βαπτίζει αὐτὸν ὁ ἱερεὺς ὁρθὸν αὐτὸν ὑψέζων καὶ βλέποντα κατ' ἀνατολὰς, λέγων, Βαπτίζεις) ὁ δὲ λαὸς τῷ Θεῷ ὁ δέονα εἰς ὄνομα τῷ Πατρὶ, Ἀμήν, καὶ τῷ Υἱῷ, Ἀμήν, καὶ τῷ ἁγίῳ Πνεύματι, Ἀμήν· νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, Ἀμήν. Then the Priest holding the N. upright, and turned towards the East, (himself also turning the same way) saith, The Servant of God N. is baptized in the Name of the Father, Amen, and of the Son, Amen, and of the Holy Ghost, Amen; now and for ever and for evermore, Amen.

Severus Patri-
arch. Alexand.
in ordine Bap-
tismi Syriaco.

The very same was to be acknowledged by the N. in his own Person; for so the Syriack order **אנא מודה אנא נאמן** Then turning towards the East he saith, *I such a one do confess and believe and am baptized in thee, and in the Father, and in the Holy Ghost, now and for ever and for evermore. Amen.*

Of a Confession it soon became to be a Hymn; and then it was, καὶ σοὶ πᾶσι δόξαν ἀναπύμπομεν τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, Ἀμήν. We give Glory to thee the Father, and to the Son, and to the Holy Ghost, now and for ever and for evermore, Amen.

The Te Deum
is a kind of
Creed expres-
sed in the fa-
shion of a Glo-
ria Patri, &c.]

And thus it was uttered at the first only by the new Converts, and the rest which happened to be present at the Baptism. It was afterwards annex'd to the Antiphons, and after that to all the Psalms and Hymns; the *Te Deum* for a special reason excepted. Gregory the Great annexed it to the Versicle, *Domine, ad adjuvandum nos festina, O Lord, make haste to help us, &c.* as in our own Liturgy, where also we find it in the Litany.

In the Greek Services we meet it very often, and no less than six or seven times in their Order of Baptism; the Church, it seems, taking all other, but especially that occasion, to inculcate unto her Children the incomprehensible and unbelieved Article of the Trinity.

Therefore the first matter of the *Gloria Patri* were the words of our Saviour, *In the Name of the Father, and of the Son, and of the Holy Ghost.* And because at the uttering of these words the Priest and the N. were to stand up and turn themselves towards the East, therefore also the Hymn it self was to be said or sung the same way; and so we observe it. In the Litany

(our.

(our own I mean) we seem a little to transgress, for no man riseth up to that *Gloria Patri*; but we are to consider that this verse was there inserted when the Litany was, what it is now but called, *Procession*, à *procedendo*, and then it was no exception.

In some places the *Gloria Patri*, &c. only was said toward the East, but the *Sicut erat in principio* towards the West. Whether to put a difference betwixt the Divine and the Human part of this Hymn, or for what other reason, is of no necessity to enquire.

It was said or sung towards the East by the Greek use, καὶ ἀνατολὰς as the *Pentecostarium*, fol. 4. b. col. 1. The Priest in *Saba's Typicum* saith it ἔαμεσθεν τὴν ἁγίαν τραπέζην, before the Holy Table: but that also is, πρὸς ἀνατολὰς, towards the East; as in the Liturgy of the Holy Mount, *Eucholog.* fol. 15. B.

And here I must tell you (how much soever you see written to the contrary) that you will not find any the least mention of Adoration towards the Altar in the whole stock of Church-Antiquity, Greek, Latin, Arabick, or whatsoever. You will think, perhaps, I take too much upon me; but you will find it to be true: and where you think you meet with any such thing, understand it still of the East, or else you will be out. And for want of knowing this, all the Discourses which have been so lately written to this purpose have very absolutely miscarried.

Καὶ σοι πῶς δόξαν ἀναπύμπω τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ
ἁγίου Πνεύματος, νῦν καὶ αἰεὶ καὶ εἰς τὸν αἰῶνα
τῶν αἰώνων, Ἀμήν.

For 3 1/2 years, I have been working for the
United States Government in the
Department of the Interior.

A NOTE of the TEXTS of Scripture
which are purposely interpreted, or any
otherwise referred unto.

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